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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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SCIENTIFIC PRACTICE

ALBERT F. GILMORE

CHRISTIANITY was not known as Science until it was so revealed by Mary Baker Eddy. It was a system of religious beliefs, of widely varying doctrines, until her discovery that Christianity is founded upon divine Principle, which constitutes all reality, governs all real activity, and underlies all true existence; that, being exact Science, it has rules which may be learned and practiced by those who study carefully its letter and imbibe its Spirit. In fact, the Discoverer and Founder of Christian Science has claimed and demonstrated that it is the only real or pure Science, since it alone deals with fundamental Principle, God, the source of all being.

Furthermore, in pursuance of her discovery, Mrs. Eddy formulated the rules divinely revealed to her, by the application of which she was able to demonstrate the truth of her thesis, to prove its practicability in destroying the manifold evils which humanity seems so generally to have inherited. These rules are in no sense formulas, but rather orderly methods

of procedure by which she was enabled to reproduce, in goodly measure, the works of Christ Jesus. Her discovery had been made through divine revelation and authenticated through demonstration, and she proceeded to give her findings to the world in the Christian Science textbook, "Science and Health with Key to the Scriptures," and her other writings. In consequence, for more than half a century, Christian Scientists have been able for themselves and others to heal disease, to overcome the sense of sin, to destroy the belief of lack and of inharmony, through pursuit of the study of Christian Science and the scientific application of its Principle and rules.

The fact of these accomplishments established, we may inquire as to the modus whereby they are wrought. Christian Science practice is primarily founded upon the statement that God is All-in-all, that God and His universe of spiritual ideas constitutes all reality. Whatever conforms to the test, Is it spiritual, perfect, and good? belongs in God's

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kingdom. All else is spurious, unreal, illusory. In the former category is found all reality, all that really exists. In the latter, belong all discord, sin, disease, death, lack—inharmony of every type and order.

"Agreed," one may say, "but how may these evils be destroyed, put out of our human experience?" This query brings us at once to the very crux of the problem: How may evil, whatever its claim or name, be destroyed? That is to say, how may its nothingness be revealed? Is it not perfectly clear that, by knowing the truth, the reality, about any proposition, we may destroy every belief contrary to the truth about it? The truth about man, that since he is made in God's likeness he must be like God, therefore perfect, destroys the belief that he is a sick and sinning mortal. Holding the belief that there is a man suffering from a given malady intensifies the belief in the reality of the discord. This is, in effect, a form of malpractice. In the light of Truth, there is no sick man to be made well; there is only a false belief to be annulled by the truth about God, about man, about body.

Is matter like Spirit, God? Assuredly not! Matter is wholly unlike Spirit, hence cannot be an emanation from God, as His creation. Then it follows that since God is All-in-all, since Mind and its manifestation constitutes all reality, there is no other creation, no material universe apart from the subjective state of a supposititious false sense, termed mortal, or carnal, mind. How surely does it follow, then, that matter is a figment of mortal mind, an objectified hallucination, without source, substance, law, rule, or government. It should not be difficult under this reasoning to dismiss an error, in whatever form it may claim recognition. A falsehood

once discovered, its claim to entity no longer obtains. The unreality of matter established, what becomes of its apparent conditions, termed sickness, sin, discord? They cease even to appear to be.

There need be no misunderstanding about Christian Science practice. It is not complicated or difficult to grasp. It is righteous prayer, based upon a clear understanding of the God to whom it is directed, and of the presence and permanent perfection of His creation. This prayer knows the reality of existence to be harmonious, perfect, and good; all else as illusory, false. Moreover, prayer to be effective must be grounded in faith that perfection is the state of all reality. Jesus emphasized this in his familiar admonition, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Believing, that is, understanding, was in the view of him who among all men prayed most effectually, an essential in successful prayer. Furthermore, if there were no perfect God to whom to offer prayer, there could be but little, if any, expectancy of its fulfillment. In other words, to become an effective treatment, prayer must be intelligent, based upon scientific knowledge of the perfection of God.

For what, then, does one pray, believing? Not to make evil real; no more is it to heal matter. Neither is it to produce material things. Righteous prayer is to reassure the one who prays that God "doeth all things well;" that the divine Father has created only perfection; that He has already supplied His children with every needful thing; that all reality is harmonious, perfect, eternal, is present now and shall be evermore, and is shared with every child of God. It is to become conscious of the great fact that man in

God's likeness exists at the standpoint of unlimited opportunity, for he forever possesses by reflection all the qualities and attributes of God; that he embodies the good which is infinite and perfect; that man expresses perfect activity, since he manifests the omniactivity of Mind, which, as Mrs. Eddy assures us (*Science and Health*, p. 240), is perpetual motion.

This activity, however, is spiritual unfoldment, not a material moving about from one place to another. Understanding prayer knows that man, divinely created, is divinely constituted and sustained by this all-power that is infinite Love; that this man is never beset, harassed, influenced, or controlled by a mortal, or carnal, mind; and for the best of reasons—there is no such mind. How impossible to accept the infinitude of God, Mind, and then posit another, a lower mind on a material plane!

To use a homely phrase, treatment in Christian Science is not an effort "to do something to something." That is to say, its purpose is not to change reality, but rather to become conscious of existing reality, with its perpetual harmony and perfection, thus bringing it into human experience. When the purpose or effort is to make something over, to demonstrate materiality, or to satisfy a human desire, then practice falls from its lofty plane to the depths of mental science, or hypnotism. It becomes mesmeric or hypnotic. It is not Christianly scientific. Human will has no commerce with scientific practice.

Under poignant circumstances did not the Master declare, "Not my will, but thine, be done"? How complete his surrender to the divine plan! Christian Science practice, rightly conceived, partakes of this same self-

immolation. The human self with its manifold discordant beliefs yields to the divine will, becomes evangelized. The false sense of man gives way to the true concept, and harmony is gained in proportion to the clarity of that concept.

Man, the divine idea, is not to be changed, improved, or developed, because he is eternally perfect. The same infinite Mind that creates man is forever sustaining him. Man has never fallen away from the state of perfection in which he was created. When this fact is clearly established in consciousness, the false concept of man—of man as mortal, sinful, and suffering—disappears. Why? For the best of reasons: there is not, never was, and never can be, such a man. As matter has no abiding place in God's creation, so a mortal has no abode in the infinitude of spiritual ideas which constitute the universe. No demand of Christian Science is more imperative than to gain and hold to this basic truth; no fact is more fundamental than this.

There are not two types of man, one mortal, the other spiritual. The one and only man is God's handiwork; and the healing works of Christian Science are based upon this fact, not partially but completely. This is the way. There is none other. To deny this, to half believe it, to give to matter and to a mortal the slightest semblance of reality, is to compromise with error. It is the effort to climb into the fold, the kingdom of heaven, by some other than the front way. And this way, narrow though it be, that is, when measured by the physical senses, becomes the way of life and joy and bliss when traversed with humility, and in the full faith that flows from understanding God.

Practice of Christian Science has

not the purpose to bring out a sense of health and supply, in order, primarily, to satisfy human desires, that is, to enable one to pander to physical sense. Its sole purpose is to bring reality into view, that is, into individual consciousness. When it becomes apparent that the real universe is perfect, harmonious, and blessed; that it contains no element of error, lacks no good, the false sense of discord and lack so commonly entertained by mortals begins to disappear. Darkness seems real until the light appears. Then it becomes manifest that darkness is not a thing, an entity, but the absence of light. So it is with every material belief when the light of Spirit shines in one's consciousness.

The whole problem of Christian Science practice, then, may be summed up thus: it is to become scientifically conscious of reality, of the truth about God, man, and the universe. This recognition of reality is righteous prayer. How plain it is that knowledge of God is fundamental to this process! Mrs. Eddy states this very clearly on page 390 of *Science and Health*: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony."

Jesus' knowledge of God enabled him to do his many mighty works. So conscious was he of the divine presence, omnipotent and all-knowing, that he supplanted false sense testimony in every direction with the

truth, the truth about God, about man, about reality. There is no better example of this than the restoration of Lazarus to a sense of life. Jesus was fully aware that his friend had never lived in a material body, and consequently had never died out of it. He knew that man's life is God, permanent, eternal, indestructible. This understanding enabled him to waken Lazarus from the dream termed death, to a realization that he had never died. Jesus' assurance of the facts of being prompted him to utter appealing words of thanks to the Father. He knew Life to be deathless, and that God's handiwork is never undone. It was this understanding that made Jesus "the most scientific man that ever trod the globe" (*ibid.*, p. 313).

As even with the so-called physical sciences and mathematics, the rules and directions for Christian Science practice, established by divine authority, must be followed in order to obtain right results. Successful practitioners keep themselves unspotted from the world. That is, they strive to live in the consciousness of true being. They live not lives of ascetics, but in joyous possession of all that makes for spiritual growth. In turning away from a false sense of pleasure, they gain priceless treasures in terms of spiritual beauty and holiness. They lose the love for material things, thereby gaining the peace of lasting spiritual joy. Thus they exemplify the scientific demonstration of Christian Science.



Vision is largely the fruit of training. The man on the lookout discovers a ship ahead long before the passenger on the deck. That fine accuracy of sight has come to him as he has battled with the tempests, and learned to distinguish between the whiteness of flying foam and the sunlight on a sail. Clearness of spiritual vision is acquired in the same way.—*A. H. Bradford.*

SAFETY

BLANCHE HERSEY HOGUE

ONE of the greatest statements made in all time concerning safety is that found in the Scriptures in the ninety-first Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

The text of this Psalm goes on to speak of refuge and fortress, of deliverance from snare and pestilence and destruction. It declares that no plague shall come near the dwelling of him who makes God his habitation. Angels shall have charge over him, long life shall satisfy him, salvation shall be shown unto him—all because he has set his love upon the Almighty and dwells in His secret place, under His shadow.

The writer of the Psalm evidently knew much about the safety which accompanies prayerful habitation within divine Mind. Obviously this dwelling in "the secret place," the unity of man with God, is spiritually mental, something which comes through prayer and understanding and spiritual power, and is not a matter of place or circumstance or outward determination. Clearly these promises say that by reason of love for and obedience to divine law and precept, within the sheltering understanding of the omnipresence of God, safety is found.

The world, however, has not found that safety. The race of Adam believes in a material existence separated from God and naturally unsafe because of that separation. By its own nature, having finite beginning and inevitable ending, and having no savior within itself, the material belief of existence is unsafe. And while many Christians have had spiritual comfort and consolation and

definite help in these Scriptural promises of safety, for the bulk of mankind that has been no sure bulwark against disaster.

Safety, then, must have its source in something higher than material causes and effects. Safety, to be effectual, not only must cover spiritual welfare and security in some future life, but must include all the conditions of present-day existence. Safety, to be practical, must protect the human body and human affairs, must include all conditions and circumstances. Christian Science is teaching mankind that this safety comes through gaining an understanding of the omnipresence of God as divine Mind; by holding to divine ideas, which are themselves safe, and which by their very nature must always establish and promote safety wherever they are entertained.

Safety is not merely a physical circumstance, but a condition of spiritual understanding. Safety is never inherent in matter, but is found in the operation of divine Mind, overcoming the hazards of mortal mind and matter. Christian Science reveals a safety which cleanses the individual consciousness of sin, preserves the body from sickness, harmonizes all human affairs. This security is expressed as mortals surrender their belief in mortality and come into the faithful reflection of the nature, the will, and the power of divine Mind.

The word "reflection" means much to the student of Christian Science. In "Science and Health with Key to the Scriptures" Mary Baker Eddy writes (pp. 300, 301), "God is revealed only in that which reflects Life, Truth, Love,—yea, which manifests God's attributes and power,

even as the human likeness thrown upon the mirror, repeats the color, form, and action of the person in front of the mirror." The task of the Christian Scientist is to manifest "God's attributes and power" by reflecting, expressing, divine Mind, and this through a fidelity as steadfast as is that of the reflection in the mirror to its original. The Christian Scientist learns, also, to protect the integrity of spiritual reflection from the aggressions of the material senses, that he be not robbed of his conscious oneness with divine qualities. In this spiritual progress he does not take for granted carelessly or casually this profound truth of divine protection. He knows he must secure it by every possible sacrifice of materiality, of the false sense of self. He finds it as he finds the continuity of his true spiritual being in divine Mind, God.

A noteworthy incident, occurring a number of years ago and related in part at that time in the *Christian Science Sentinel*, testifies to the safety which even in extreme circumstances is provided by the application of Christian Science.

A young mining engineer, accompanied by his wife, both of them devoted students of Christian Science, went deep into a great forest in the northwest section of the United States to examine a mine. The day they arrived at their proposed camp they found themselves menaced by a forest fire of tremendous proportions, and were swiftly surrounded by it so that apparently there was no way of escape. For more than seven hours they, with five miners, battled with the flames, beating out the fire upon one another's clothing, going down to the ground many times for a breath of air, seeking the apparent places of least destruction in the

seething furnace of a whole mountainside. During these hours the two Christian Scientists maintained without a break their unwavering declarations of the power and presence of God to save them; declaring that His presence went with them, that the real man and the real earth are spiritual, not material, and that no destructive force could touch them.

Finally, at a terrifying crisis which threatened to sweep them all away, the wife called to her husband: "Oh, let's despise the danger; God never made it! This would have to destroy God before it could destroy His reflection." They clung to that great metaphysical fact, consciously maintaining their stand in Spirit, as spiritual ideas, and rejoicing in their refuge in divine Love. They realized with thanksgiving that the real man, as God's image and likeness, is just as safe as God Himself, and they claimed that safety in that hour. They rose to acknowledge revelation as Christian Science has brought it to the world, and they saw the power of the spiritual idea subdue the danger. This supreme moment turned the situation. They knew their victory, and very shortly all found their way to the back of the fire through a long green, unburned path which the flames had passed around and left untouched.

These students in their extremity applied the revelation, through Christian Science, that spiritual man, as the likeness of God, as idea in divine Mind, is just as safe as is God. They saw clearly that according to the figure of the mirror, the original must be reached before the reflection can be touched. Their years of faithful study and practice of Christian Science had so spiritualized their thought that in the hour of threatened devastation they could become aware

of man as God's reflection, and of the universe as spiritual. The tangible actuality of spiritual creation, safe within God's knowledge of His ideas, came to their comprehension as a saving angel.

This instance of inspired deliverance can encourage all to rely upon spiritual understanding for the safety so constantly needed. Spiritually undefended human goodness, in the dream of life in matter, is not secure. To surmount chance and disaster, such goodness must be consciously controlled and protected by the law of God. Seeking spiritual understanding means seeking safety. For the reflection of divine Mind brings into present human experience that which the Discoverer and Founder of Christian Science calls, on page 561 of *Science and Health*, "the human and divine coincidence;" brings into actual demonstration the unity of God and man as Mind and Mind's indestructible idea.

Mrs. Eddy has written on page 424 of *Science and Health*, "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." The word "accident" is usually associated with that which is misfortune or mishap, but according to the dictionaries it means any interference with regular law, order, or purpose. Therefore, a happening or circumstance or condition of any kind not conforming to the intent of the law of God, could, broadly speaking, be classified as accident. The faithful reflecting of divine Mind stands guard against these mortal irregularities as the refuge and fortress, the shield and buckler, the deliverance from snare and pestilence and destruction and plague which the Psalmist discerned in what he called "the secret place of the most High."

Not only understanding, but application and deportment enter into the question of demonstrating divinely established safety. If one is to experience safety, he must make concrete in his daily life the truth which is itself safe. The reflection of divine Mind must occupy one's thought consistently and be expressed accurately in correct conduct if it is to determine one's experience.

That which is concrete is "particular, as opposed to that which is abstract and general." It is too easy a matter sometimes for the follower of Christian Science to have his devotion to the truth, which he acknowledges, abstract and general rather than concrete or demonstrated. It is possible for him to believe in Christian Science and yet keep his business, his home, his affairs, apart, still managed by human opinions, desires, methods. But as the truth he perceives is brought concretely, demonstrably, into the affairs of the day, his safety is assured. All detail of daily living must be rescued from human domination and brought under the government of divine Principle if experience is to be held secure. Christian Science teaches its followers how to do this saving thing. As one dematerializes his own mental attitude about the world and all there is in it, he comes out of belief in danger into the consciousness of safety. By this spiritualization of his thinking he also helps to bring safety to others.

Thus it is recognized that safety does not happen. It is earned. It is realized through uniting thought with divine Mind. As the reflection of Mind is maintained in one's consciousness, the presence and power of divine Mind, which holds secure the divine idea, the likeness and image of God, operate to keep the

present human experience safe. This is because spiritual reflection heals human thought of all the fears and dangers which would make one's life unsafe, fortifying it with scientific conviction of the unreality and powerlessness of evil, and the all-power of good.

The student of Christian Science does not boast of safety in his own strength. He depends not upon personal wisdom. Rather does he lean upon the revealed fact that man, as God's idea, cannot stray from the eternal security of God's knowledge of His creation. He enjoys the safety

of this divine coexistence in the exact degree of his fidelity to his understanding of it. Clearly, this unity with divine Mind is "the secret place." It is the substance of Christian Science healing. For the realization of this unity every Christian Scientist strives. And though his beginnings may be small, wrought out in trial and patience, he knows that in the measure of his enlightened faith they do bring him assured spiritual dominion, for they link his consciousness of being with the source of all safety—omnipotence itself.

DUTY AND PRIVILEGE

CLARA SCHRADER STREETER

SO manifold are the natural, legal, or moral obligations or duties by which individuals seem to be bound, it is only reasonable to believe that Thomas Carlyle stated an obvious fact when he said, "The situation that has not its Duty, its Ideal, was never yet occupied by man."

In whatever form the ideal of duty may be presented, it reveals a more ethical nature than that of mere material activity. Some ideal, or ultimate good, motivates to a certain extent one's sense of duty even in the small events of daily life, which, if adhered to, may change a burdensome sense of duty into one of privilege, advantage, or blessing. The effective execution of the duties or requirements belonging to one's station in life, fulfilling one's moral, social, and financial obligations, as well as having an interest in the general welfare—such demands should not be considered as hardships, but as reasonable responsibilities arising out of the nature of things, bringing with them the privi-

lege of satisfying realization to every conscientious person.

Christian Science, in accord with the Scriptures, teaches that one's entire duty—or that which comprises his whole being and ideal—consists in loving God and keeping His commandments, which includes all lesser requirements. Every duty rightly discerned, and fulfilled in the spirit of obedience and with the desire to do the will of the Father, makes it a privilege, a joy, to do whatever the hand finds to do. This mental attitude is best exemplified in the life of Christ Jesus. As a child in his home in the village of Nazareth, Jesus learned obedience and self-discipline, and at the age of twelve, although he recognized that he must be about his Father's business, he continued to be subject to his mother and Joseph, performing his duties in the family circle and learning his Scriptural lessons. Yet these activities were hallowed as privileges, for "Jesus increased in wisdom and stature, and in favour with God and man."

Nor did the Master shrink later on before the mighty work unfolding to him as he entered upon his Messianic mission. Rather have we reason to believe that Jesus rejoiced in his work, preaching the gospel of the kingdom of heaven, healing the sick and the sinning, and doing the will of the Father, for he said, "My Father worketh hitherto, and I work." Expressing her desire that "the Christians of to-day take up the more practical import of that career," Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 37), "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness."

Those who are familiar with the work among the children and young people in our Christian Science Sunday Schools can hardly help feeling a sense of satisfaction over the fact that in this statement "every child" is mentioned as among those who may accept "the duty and privilege" of following the Master in demonstration. What is more inspiring than the spontaneous, joyous manner in which some of the youth of today are grasping the Science of being and bringing forth healings in accord with their degree of spiritual understanding? How much more should every "man, and woman," with a wider range of experience, find it a gracious privilege as well as duty to follow the Master in all the ways appointed by him for the "demonstration of Truth and Life, of health and holiness," as revealed through Christian Science? Therein may be seen the shining pathway assured by the Master when he said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Is it not a wondrous privilege, far transcending a strained personal sense of duty, thus to be able to gain the understanding whereby to follow the Master in demonstration? "And these signs," said Jesus, "shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science enjoins a right understanding of the divine Principle and rule leading to the demonstration of Truth and Love and its healing effects in all the walks of life. In the Manual of The Mother Church, a By-Law states (Art. VIII, Sect. 14), "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church." In this By-Law our beloved Leader has given emphasis to the word "privilege." Sometimes one accepts his tasks or duties with keener anticipation if he sees the advantage, pleasure, or profit to be derived from right performance. No one can estimate the spiritual value of the periodicals as testimonials of the healing work of Christian Science, as supports for the many activities represented by the Christian Science movement, or as messengers of the truth sent into the world to give mankind a true sense of its duty to God and man. Those members who have been subscribers to the periodicals year after year, who read them and then pass them on to others, can testify with grateful hearts to the many spiritual blessings that have come to them through being obedient to this By-Law.

The clause in this By-Law which designates "every member, who can afford it," shows that the demand is

not peremptory, but commensurate with one's ability to comply with the request. The difficulty with some may seem to arise, not so much from a belief of not being able to "afford it," as from the suggestion that the money at hand is needed for other things, or from lack of time in which to read the periodicals. With others it may seem to be only a "duty" because they may not have pondered the word "privilege," or they may be unwilling to make the small sacrifice needed in order to subscribe for the periodicals.

Early in the experience of a student of Christian Science there came a well-remembered lesson which silenced all the excuses she could reasonably make for not subscribing for the periodicals. When the notice came for renewal of *The Christian Science Journal*, this student felt that the money at hand was needed to help meet a more pressing need. Then her attention was called to the words on page 7 of *Science and Health*: "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom

it will be supplied." And from an unexpected source the student received a very generous check, and the subscription renewal was soon on its way. The other pressing need also had been met. Thus it is that we learn, step by step perhaps, what "privilege and duty" mean in respect to our periodicals.

Each of the periodicals is designed to meet a specific need for the individual member and for the world, as well as to open the proper avenues for the expansion of the many activities connected with the Christian Science movement. When it is thus clearly seen that all our periodicals are needed as "organs" through which we may be helped in "the demonstration of Truth and Life, of health and holiness," we gain a loving sense of gratitude and loyalty, which emphasizes the privilege of becoming liberal subscribers.

Devotion to such a high ideal, or ultimate good, would transform the general concept of duty, and lift many heavy burdens, check resentment and injustice, and bring to all the radiance of spiritual living and blessedness.

ENTERTAINING ANGELS

MARY HOYT LOVELAND

To Abraham's friendly door three angels came.
 The patriarch offered water for their feet;
 With joy he offered bread, and rest most sweet.
 Oh, how their presence set his heart aflame!
 For they had come God's power to proclaim;
 To promise blessings, every need to meet.
 And so he listened, till his faith, complete,
 Was able to behold, reach out, and claim.
 That we God's goodness too may claim and share,
 Let us arise today and pitch our tents
 Away from Sodom. Then will angels fare
 To visit our abode, withdrawn from sense.
 When thoughts, uplifted, gather home to Mind,
 What ministering angels do they find!

HEALING THROUGH CHRISTIAN SCIENCE

ANDREW J. GRAHAM

CHRISTIAN SCIENCE healing results from the action of Truth upon the human consciousness. It is obvious that truth cannot enter one's consciousness unless there is a willingness to receive it. These statements being true, it is evident that the God-given capacity for receiving good is our most precious possession. To arouse or develop our use of it is a fundamental need. Can mortals, unaided, realize this capacity? They cannot. Jesus said, "There is none good but one, that is, God;" and, "I can of mine own self do nothing." God alone is good, and the author of the desire for good.

In the realm of reality all initiative is of God. It is God who gives us the will for good and the power to attain good. What part, then, does the human consciousness play in realizing and enlarging this capacity for good? The answer is at hand, and is not only sensible and logical, but workable. Let one honestly strive to put into practice the highest he knows about God, and the promise, "For he that hath, to him shall be given," will be verified.

Healing in Christian Science follows the individual spiritual response to Truth. All have spiritual capacity, for God created man in His image and likeness, and that likeness has never been obliterated in anyone. To human sense, God's image and likeness, that is, the real man, is concealed by wrong thinking, by thinking which is contrary to that Mind "which was also in Christ Jesus." False thoughts must be cast out to make room for Truth. Now, this casting out of error involves the forgiveness—that is, the destruction—

of sin, which, in turn, is followed by "the peace of God, which passeth all understanding."

Let it be restated that our God-given capacity for good is our most valuable possession; that in our effort to utilize that capacity we must respond to God. This response is the conscious, fuller recognition of the Father. The only reason why anyone ever has any trouble of any kind is that he or she is not consciously reflecting God, good. Every thought and act unlike God is in the nature of sin, that is, transgression against good. All phases of sin, such as selfishness, cruelty, and hatred, must be cast out. Sin is mental. Every healing in Christian Science involves to some extent the forgiveness of sin.

In "Science and Health with Key to the Scriptures" (p. 270) Mrs. Eddy has written: "If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals." Certainly everything emanating from the human, carnal, mortal mind is unlike God, and therefore is of the nature of sin.

Again, Mrs. Eddy writes (Miscellaneous Writings, p. 355), "Learn what in thine own mentality is unlike 'the anointed,' and cast it out." This casting out or forgiveness of sin consists in exchanging what one seems to have of error for what one desires to have of Truth.

Repentance, with the destruction, remission, or forgiveness of sin, is

the condition without which there can be no spiritual growth, no resurrection from erring sense. Advancing through these stages of overcoming means complete healing—that state of consciousness which is conformed to the truth.

Christian Science healing is sometimes delayed, largely because the patient is selfish, has no warm desire to help relieve others from conditions of distress. Perhaps he does not purposely ever harm anybody; but neither does he concern himself about aiding or comforting anyone. This state of thinking is referred to in the Scriptures, as, "To him that knoweth to do good, and doeth it not, to him it is sin." The sin of omission is sometimes more harmful in its effects than the sin of commission.

The most important thing that any Christian Scientist can do toward realizing his own healing is earnestly to desire that the searchlight of omnipotence may lighten up the dark recesses in his thought, that he may see what in his heart is "unlike 'the anointed,' and cast it out."

As the light of Truth quickens one's conscience, one sees more clearly the errors he may have manifested. When the kind of thinking which resulted in an unkind or unjust act is destroyed, so that one no longer expresses or harbors it, then that error which may have been manifested in sickness is destroyed and one is healed. To be healed, then, one must honestly confess to himself his own wrong thinking, whether of today or yesterday, and sincerely and persistently seek God's aid in casting it out.

It is indisputable that many recurring sicknesses, mental disturbances, and hideous, mysterious fears are due to some old roots of sin

which need to be dug up and thrown out. Without this, one cannot bring out the proof that Christian Science is radically efficient, but rather seeks temporary easement, lulling the voice of conscience for a season.

To think truly, to set one's mental house in order, opening the doors and windows to admit the cleansing sunlight and the refreshing winds of God, this is to turn from sense to Soul. Such a process of thinking, followed by kindred acting, would gradually change and heal sick conditions of body, mind, family, business, profession, and all vocations. These healings take place as one seeks God and strives to realize the truth of spiritual harmony.

There are no men or women without some beautiful, noble ideals, even though these may be latent, which they hope to realize or pursue for the good of others. To cherish these ideals, though they may seem far from attainment, is the height of wisdom; for desiring is the beginning of attaining. Desire for spiritual good is aspiration; aspiration leads to inspiration, which is the imbibing of the Christ, Truth. That is healing through Christian Science. We must seek to lift our thought from the unreal to the real. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

"God created man in his own image." To human sense this true man is seemingly obscured by human belief in the flesh, but man has never been otherwise than the perfect expression of God. What joy is experienced when the morning light of reality breaks upon one's consciousness and reveals the pre-existent glory which each one had with the

Father before the world was! God could not make imperfect man or one who could become imperfect.

To know our true selfhood is heaven. In spite of the lying testimony of the five material senses, we must and will and do claim our inheritance today. And, though our glimpses of perfect God and perfect man may as yet be few and brief, we rest with hope and confidence on our

Leader's glorious declaration on page 598 of *Science and Health*, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity."

"Pilgrim on earth, home and heaven are within thee,
Heir of the ages and child of the day.
Cared for, watched over, beloved and protected,
Walk thou with courage each step of the way."

WAITING ON GOD

F. MILDRED RICKMAN

IT is instructive and helpful to study the Scriptural admonition to wait on the Lord, and encouraging to note the rich blessings promised to those who do this. Such should be undertaken with the understanding that divine Love has already given all good, and that it is our individual task, with earnest desire, to act in accordance with God's will. Then our consecrated effort cannot but witness to and culminate in the unfoldment of harmony, happiness, and abundance in daily life.

A generally accepted signification of the verb "to wait" has encouraged its use in a passive, rather than an active sense. The word has, however, another meaning. The Psalmist says, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." A dictionary defines "waiting," in part, as being expectant, or on the watch, serving as attendant. The root meaning of "wait" is "to watch." So, the Psalmist's words might be paraphrased, "Look unto God, serve Him: watch, for He is thy strength."

John Milton, the poet, wrote, "They also serve who only stand and wait." But perhaps he only dimly

realized the truth contained in his own profound statement. For in active waiting is service of the highest order, since it includes watchfulness, standing on guard against the general human belief in the power and reality of evil. Such waiting involves looking "unto God" continually, following the Way-shower, Christ Jesus, the Exemplar, in our daily life, and acknowledging God as the divine Principle, Mind, creator, and His creation as the spiritual universe including man, His highest idea, made in His image and likeness. This, the real man, is not mortal, erring, sick, sorrowing, discouraged; he is spiritual, knowing God as his Life, his intelligence, his protection, the one source of right activity and abundance.

As we understand these spiritual facts, our expectation is of good only; for it will be realized that divine Love eternally provides for each one of His children that which is altogether good. In standing sentinel against erroneous thoughts, whether of sickness or lack, loneliness or unemployment, sorrow or pain, we shall admit only the real, the spiritual and good, into our consciousness, and consequently into

our human experience. Mary Baker Eddy, the Discoverer and Founder of Christian Science, was so fully aware of this truth, and of the blessing consequent upon its consistent observance, that she could say (Pulpit and Press, p. 4): "Who lives in good, lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this Life*, and with it cometh the full power of being."

Many times Christ Jesus impressed upon his disciples the necessity for watchfulness. He said, "Watch and pray, that ye enter not into temptation." In Christian Science the student quickly learns that trouble or difficulty of any description arises from admitting some false belief, instead of adhering to the spiritual fact, the truth of man's perfect being. Sickness is due to the acceptance of a belief that matter has life and sensation, that mortal mind can cause or originate disease, under whatever form or name it elects. Thus one may acquiesce in what may seem to be a prevalent world thought at the moment, or submit to contagion, which is only the supposed and tacitly accepted influence of some mortal mind belief outlined in a specified form of sickness.

Similarly, the contagion of so-called national spirit, or patriotism, is often indulged at the price of inducing distrust and antagonism in other nations. We may believe in and prophesy the inevitability of war, of social unrest, political instability, commercial depression, or selfish monopoly of trade interests, and allow our thought and conversa-

tion to be such as to discourage and adversely influence others; whereas we should with greater wisdom and more spiritual vision bring "every thought to the obedience of Christ," faithfully acknowledging the supremacy of the government of Mind, and the fact that there is no power but omnipotent good, the one Father-Mother, God.

We should see the claims of sickness or sin, of race hatred, rivalry, enmity, instability, depression, or even death, as unreal, because not God-created, as having no power over His children. Such spiritual knowledge, constantly affirmed and held in thought, helps the whole world. Mortal mind, error, the supposititious opposite or counterfeit of Mind, God, apparently through individual or mass mesmerism instigates the human consciousness to accept and further obstructive and destructive beliefs. Fear is behind all mesmeric propaganda. Fear induces selfishness, unrighteous ambition, and greed. Individually to watch against and to resist the insidious entrance of these falsities is in some measure to help in freeing mankind, and so to bring nearer the day when every citizen of every nation will be ready to wait on God, to be patient, brotherly, expectant of good, not of evil. Only so will war cease, and lasting peace and good reign between men and nations.

How can this attitude of waiting on God affect health, or restore the normal health of one who is to human sense sick? The Psalmist knew, when, in a time of discouragement lifting thought above the trouble which weighed so heavily, he said, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." He relied on God, and was expectant of

good. Health, happiness, success, victory, are realized through the active contemplation of God, by watching one's thought that it be ever waiting on God.

It is evident, then, that we must be careful to exclude mortal beliefs, and to think and act in closest dependence on and unison with our heavenly Father. This reliance on His infinite power and goodness brings us strength, intelligence, and ability to fulfill our daily tasks. To hold our thought to Truth requires sustained patience and prayerful effort. Our Leader knew this well. How patiently she toiled to bring the wonderful healing message of Christian Science to a world hungering for health, comfort, happiness, abundance! Her tender compassion and spiritual vision were met by the stubborn opposition and malice of mortal mind, with its blind belief in the power of evil. Yet she went bravely forward. And in her textbook, "Science and Health with Key to the Scriptures," she says (p. 454), "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept." In this persevering, trustful, and active service—the true sense of waiting on God—she had her reward, as continued demonstrations of Christ-healing made plain to mankind the path which she had blazed as the pioneer of Truth. To all who follow in the footsteps of the Christ, demonstrations of healing and salvation are possible, as Jesus promised, and as Mrs. Eddy in her pure and loving faith and understanding practiced and revealed to those ready

to receive the message and "go, and do . . . likewise."

The prophet Jeremiah tells us, "It is good that a man should both hope and quietly wait for the salvation of the Lord." But do we thus wait and hope? Are we not often impatient, forcing issues instead of working for the peaceful and harmonious unfoldment of that spiritual completeness which already is? Instead of being ready to give and share, are we selfishly seeking to grasp? Mortal mind, the pretender to authority and power, whispers, Why should you wait; why should others have success and happiness rather than you? And all the time divine Love is saying to each one of us, "Son, thou art ever with me, and all that I have is thine." We have only to listen, wait, serve, yield ourselves wholly to the divine jurisdiction. Love's compassion may be trusted with complete confidence. No lack, or discouragement, or failure can be where Love is understood. Then shall we say with the comprehension and gratitude which come with joyous demonstration: "Truly my soul waiteth upon God: from him cometh my salvation. . . . My soul, wait thou only upon God; for my expectation is from him." Our expectation will be not first and foremost of material benefits, but of a fervent desire to realize more perfectly our oneness with and inseparability from God. It will be the recognition of salvation which our Leader in the Glossary of Science and Health (p. 593) has defined as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."



Every great service is sacrificial. Real service is never for self, but for others.—*Selected.*

OUR TRUE SONSHIP

FRANKLIN SEMMES WIEGAND

THE following declaration from John's first epistle is both inspiring and comforting: "Beloved, now are we the sons of God." The truth of this statement does not depend upon any particular epoch, creed, or race for its fulfillment. It bridges time with the perfection of eternity, supersedes mere material opinions with spiritual reality, and rests on the unshaken foundation of God, Spirit.

Although there may be many mortals who are entirely ignorant of these words and their true import, yet there is in the individual human consciousness an inherent desire for a more reasonable explanation of existence than has been and is being presented by the schools of medicine, theology, and physical science. To the queries of the how, when, and what of existence, Christian Science offers to the receptive and humble thought satisfactory answers.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, reveals the absolute truth about God, man, and the universe in "Science and Health with Key to the Scriptures," the textbook of Christian Science. This book not only iterates and reiterates the true concept of God and His creation, but likewise points out logically the fallacy of material conjectures about existence. And the student of this Science soon learns that an understanding of this is necessary for the accomplishment of his salvation.

Christian Science teaches that God is infinite divine Mind, the only power, presence, and intelligence; that He is the one source of all that really exists; that He is infinite good,

whose nature is perpetuated in His creation; and that He reigns and remains supreme in the infinite domain of His kingdom. Then anything which is finite, limited, or unlike God, good—whether it calls itself mind, matter, or evil—is erroneous, untrue, and therefore unreal. This teaching about God as divine Mind is not a mere theory, but is a practical, vitalizing truth, an irresistible weapon, which not only destroys evil beliefs about God from which mortals suffer, but also brings to them hope, peace, and love.

With this understanding of God, who would not want to know that, in truth, he is a child of such a loving Father? No greater blessing can come to any individual than for him to learn that in reality he is now the son of God, spiritual and perfect, sinless and pure! When this fact first dawns upon his consciousness, the student of Christian Science realizes that he has started on the way to salvation, the way of complete overcoming of sin, disease, and death. Is it any wonder that he goes forth into life with renewed courage and abiding conviction to meet and master the temptations that may assail him and with an earnest zeal to help and comfort others by spreading abroad the good news of the Christ-healing?

In the process of gaining a better understanding of his true self, as an idea of divine Mind, the student finds that his chief foe is the false belief that life and intelligence are material, and that he is a mortal dwelling in a physical body and subject to fear, resentment, sickness, accidents, and other seeming discordant conditions.

He will, nevertheless, realize that that which appears to be a material man is not a creation of God, is not the true man, and never will be, but is an illusion of mortal mind. This illusion about man is no more real than is the mathematical error that two times two equals five. However, should this belief at times seem aggravated and oppressive, as manifested in sickness and sin, it behooves the Christian Scientist to heed more sincerely Mrs. Eddy's admonition, found on page 495 of *Science and Health*: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought."

Christian Science teaches its adherents to deal intelligently with the claim of evil in order to bring about its destruction. To condone, fear, or resent it accomplishes no good results; on the contrary, it tends only to aggravate the claim. Sometimes the Christian Scientist attempts to eliminate the belief in evil from his thought while still entertaining a hatred for it. This is a mistake, for hate is an error, and one erroneous thought cannot destroy another. We must realize that it is through the power and love of God alone that we can master evil. The intelligent affirmation of the allness of divine Mind is a proclamation of liberty to enslaved humanity. In the infinitude of good, where man forever dwells as God's idea, there is no room for evil beliefs or believers.

In our study of this Science, we soon find it essential to impersonalize evil or error. Instead of seeing it as attached to a person or thing, we should see it as false belief. Then, when we have done this, we can successfully cope with and overcome it.

On page 299 of "Miscellaneous Writings" Mrs. Eddy states: "To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then." By this statement, our Leader does not mean that we should make a detailed study of error in order to destroy it, but that we should know that error, being unreal, cannot deceive us. Whenever error ceases to deceive and disturb us, it will have been proved unreal.

We must never forget that in the spiritual understanding of our unity with divine Mind we have an impenetrable armor, against which the darts of the carnal mind must fall powerless. As we progress in this understanding, we develop the loving qualities of patience, gentleness, forbearance, unselfishness.

Indolence is an obstacle to success in any right endeavor, but especially is it an obstacle to our gaining the right understanding of God and of our true sonship. Paul must have recognized this state of thought when he wrote to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Indolence or sluggishness breeds dishonesty, fear, selfishness, sin, sickness, and mortality. To rid ourselves of this easily besetting sin, we must continually strive for a better knowledge of our spiritual selfhood, and be ever alert to the teachings of Christian Science, and must love God with our whole heart.

Today an unnumbered host is grateful to Mrs. Eddy, who, following fearlessly and reverently in the footsteps of our dear Master, revealed to the world the way to everlasting life and peace. Because of her unselfish desire to help and heal man-

kind, the truth which was taught and demonstrated by Christ Jesus, and which was revealed to her spiritually-awakened consciousness, is again healing the sick and reforming the

sinner. And now the momentous words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," are understood as practical and demonstrable.

"FEAR THOU NOT"

[Original article in German]

MARGIT ROSDOL

"THE thing which I greatly feared is come upon me, and that which I was afraid of is come unto me," was Job's cry in the midst of tribulation. Through a mistaken concept of meek surrender and of the true nature of God, he said, "The Lord gave, and the Lord hath taken away." Passing through many trials, he finally discerned the perishable nature of material laws and possessions, and said, as one awaking from a dream: "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Today, do not people often guard what is dear to them in fear and trembling, expecting every moment some overpowering blow? And if misfortune presents itself, does not a mistaken sense of submission lead them to be resigned to their fate? And may not such a person be considered pious and devout? But our Way-shower, Christ Jesus, demonstrated dominion over every inharmonious situation. He understood that God's will is always harmony and perfection, and he therefore walked unharmed over the waves of error, never fearing the claims of so-called material laws. Even at the time of the crucifixion, which he underwent "that the scripture might be fulfilled," he resisted envy, hate, and death, and as the glorified victor over the grave demonstrated eternal life and the power of Love. When the

efforts of his disciples were unavailing, did he not reprove their fear and lack of faith?

Nevertheless, even today, fear remains the worst enemy of sick and suffering humanity, and eminent men who have selflessly devoted themselves to the study of material curative methods have not succeeded in finding the way to conquer fear, the main cause of sickness.

In *Science and Health* (p. 406) Mrs. Eddy writes, "The Bible contains the recipe for all healing." Throughout the Scriptures, and more especially in the New Testament, we find reference to this recipe in the lives and works of the prophets and disciples. They accomplished the mission set before them, withstanding temptations and suggestions of fear. In sincere humility they perceived the power of the Bible promise, "I am the Lord that healeth thee." Thus they were enabled to pass through plague and famine unharmed, to heal lepers without being infected, and to come forth unhurt from the fiery furnace or the den of lions. And today the voice of God calls encouragingly to frightened humanity: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Mrs. Eddy has again given to a hungry world the long-neglected

recipe for physical healing. Seeing the great need of mankind and feeling keenly the divine summons, this pure, selfless woman constantly turned to the Bible in prayer, and finally gave to humanity her remarkable discovery, Christian Science. On page 410 of her textbook she writes, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" Step by step, she shows the observant reader of this book the way out of every belief of fear, and how to fill his thought with quiet assurance and spiritual peace derived from divine Love.

In declaring that God, good, is Spirit, omnipotent, omnipresent, eternal, real, true, and All, Christian Science draws the logical conclusion that the so-called opposite of God, which is Satan or evil, is utterly unreal. Accordingly evil is not spiritual, but material; not all-powerful, but powerless; not ever present, but ever absent; not eternal, but temporal; not real, but unreal; not true, but false; not all, but naught. If we perceive that sickness, sin, lack, hate, and death are evil, never emanating from divine Love, we must further admit that they are powerless, false, nothing. And why should we be afraid of a lie, nothingness?

In addition, Mrs. Eddy explains that according to the Scriptures man is created in the image and likeness of God. Can one who is sick or sinful be the likeness of God? If so, then God, as well as His likeness, would have to be subject to sickness and sin. But God is perfect, for our Master says in the Sermon on the Mount, "Be ye therefore perfect,

even as your Father which is in heaven is perfect." Since, in our true being, we are the perfect image of the perfect Father, it is our privilege and duty to reject as illegitimate and inoperative every supposed law of sickness, sin, lack, hate, and death.

A woman who had suffered from a severe illness for several years had tried all available medical means of relief. When the physicians declared that her case was hopeless and that the end was close at hand, she became distraught with fear, fear of sickness, fear of the extreme pain, fear of life, fear of death. In this condition she borrowed a copy of the Christian Science textbook. Her reading of even the first few pages of the chapter on Prayer brought her wonderful peace. In due course, fear gave way to hope and confidence, and weakness gradually gave way to strength, energy, and vigor. For the first time the woman became in a measure conscious of the perfect image and likeness of the perfect Father, the real man, upon whom his creator bestows "dominion . . . over all the earth." Through the study of Christian Science she learned of the all-embracing, all-conquering divine Love. She found that "perfect love casteth out fear," and thereby destroys disease and suffering. Thus she was completely healed.

Christian Science proclaims to all mankind the words of Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."



God is better served in resisting a temptation to evil than in many formal prayers.—*William Penn.*

"BE YE STEDFAST"

HERBERT W. BECK

WE become blessed through our own steadfastness. To gain this cardinal characteristic, we must lift our gaze beyond human agencies to divine Principle, which is always available, dependable, and constant. Human endeavor is uplifted and upheld only as thought is steadfastly and wholly subservient to the guidance of divine Principle.

Christian Science has come to the world to reveal the absolute state of perfect being. The demonstration of its truths is possible; for Principle is exact, unvarying, unchanging, and that which expresses or bears witness to it is also positive and steadfast. Thus, Christian Science becomes the open door to the kingdom of heaven, the realm of the real.

Through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, many divine ideas are unfolded to the student of Christian Science, enabling him to demonstrate the revealed truth. Within its pages are numerous statements of immutable divine facts. From the study of this book we learn to touch reality and are able to prove the allness of God and the unreality of evil. With this transcendent vision, we stand firm in divine Principle, rising above compromise.

That which is governed by rule cannot be controverted. This holds true even in human experience; and it is established in the realm of the real, where man is governed by divine Principle. Man exists as God's perfect image and likeness. There can be no unlikeness to God, for God alone is expressed in the real universe including man. Hence, God's man is perfect and steadfast. There

is no fluctuation of his goodness, no deflection into evil.

Through the realization of these spiritual facts, we gain the truth that man has an infinite supply of ideas of good. He possesses by reflection spiritual understanding of all good. The human lack of health, purity, happiness, supply, or bounty is contrary to true manhood. Such a deficiency does not exist with God's image and likeness. A limited supply is not possible to man.

How wonderful to contemplate the safety of steadfastness! It is God's mandate in and for the one universe. Upon it rest the hope and salvation of the human race in its search for good, for heaven. Steadfastness and obedience protect and bless the real man, as well as the universe. The question arises: How can I secure that state of steadfastness, the reward for which is peace? By demonstrating the law of steadfastness, which blesses the real man. This truth is significantly and heartfully demonstrated through the acceptance and understanding of Christian Science.

Looking at the far-flung advance of civilization, we perceive its growth through discovery and application of that which already existed. The Wright brothers and their predecessors believed that a flat plane driven through the air at a rapid speed could hold the craft aloft. This was found to be correct. Something was discovered. As a result of that discovery, we accept what is called the law of aeronautics.

Through Mrs. Eddy's discovery of Christian Science, we are enabled to accept the spiritual ideas which constitute and control man. Christian

Science unfolds the truth of God and the universe, and we can now make use of that which is already known as true of God and man.

Realizing and using the basic truth about man, we can demonstrate the spiritual and heavenly ideas which redound to His glory, experience harmony in human affairs, and turn to good account that divine power which we know controls and blesses man.

Christian Science reveals the truth of being; and, through our understanding of divine Principle, in so far as we live what we learn, we continue in harmony. Sometimes we wonder why today the sun shines upon our endeavors and tomorrow we are in troublous waters, sailing under cloudy skies. False belief binds us. Our thought vacillates, today singing high praises and exultant songs of God's allness and presence and tomorrow yielding to the belief that matter is real. This fluctuation results from lack of steadfastness in our thinking, our allegiance to God, good, the source of all true ideas. There must be obedience, willing compliance with His law, which functions through the one creation. As our thoughts are lifted above erroneous belief and are controlled by what is true, we demonstrate the truth. A lie about man is destroyed; the truth becomes apparent as thought becomes harmonized or spiritualized. Then obedience to what we already know, becomes the highway to heaven, to the steadfastness of the Christ, which is revealed to us through Christian Science.

A philosopher wrote, "Steadfastness is a noble quality, but unguided by knowledge or humility, becomes rashness or obstinacy." We must not be stubborn in holding to human opinion. As we demonstrate the truth, such an effulgence of spiritual-

ity shines upon us that mortal stubbornness or obstinacy fades away.

Steadfastness is allied to patience, tolerance, kindness. Scientific patience is the genius of awakened spiritualized thought. We cannot be patient with error, but must deny its claims to reality and sweep away its false pretenses. Steadfastness and patience do not require us to express kindness to error. We can be kind only in promoting the unfoldment of divine ideas. Divine intelligence leads us to know the truth which destroys error, thus awakening ourselves and others to spiritual facts.

Steadfastness means perseverance and determination to walk with God. Error would say that the road is long. Christian Science shows that the road lies within the vale of spirituality, and leads us to realize more and more the presence of good. Perseverance in doing right and the desire to express God become easier as we go forward with the Christ. Christ Jesus best exemplified these high purposes, and out of his own experience he said, "My yoke is easy, and my burden is light."

Frequently a mountaineer, after climbing a high ridge, finds it necessary to go down in order that he may climb a still higher one. Experience teaches him not to become discouraged, but to keep the goal ever before him, as every step up or down brings him nearer the destination. Applying this illustration to our work, we find it necessary to persevere, whether we appear to be going forward or backward, whether our thinking is clear or clouded; for God is ever present and ready to help us. Our endeavor, therefore, must be to express faith and carry on with confidence in good.

We must be ever watchful not to penalize ourselves by accepting a

false law. We must not accept the mesmerism which suggests that because we have been steadfast in our obedience to Principle, there must be suffering. This fallacy is exposed by Mrs. Eddy's words in a letter: "Error comes to you for life, and you give it all the life it has" (*The Christian Science Journal*, Vol. XXX, p. 263).

We must make less of our difficulties. We must not build a mountain and then try to climb over it; but know that, because of steadfastness to Principle, there is no mountain. The seemingly false elevations and depressions on our mental journey are sometimes of our own making and acceptance. We favor a certain route and then attempt to follow the line of our choice. But steadfast adherence to God's allness makes the journey from sense to Soul a joyous one. Our Leader admonishes (*Science and Health*, p. 495), "Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." Difficulties can be surmounted irrespective of their claims for power, for God

is always with us to supply the necessary spiritual ideas, so that our lives may be filled with joy, purity, and peace.

We must be steadfast in the assurance that Truth is active. In cognizing this fact, we find good reflected in our lives, and also in the lives of those who come to us for help in Christian Science. The Master said, "Ye shall know the truth, and the truth shall make you free." We must be unwavering in our knowing, always steadfast, actually accepting the facts of true being, if the truth is to be expressed in our lives.

Faithfulness in planting, faithfulness through the heat of the summer, faithfulness in the work of reaping, brings the harvest song.

To be steadfast to God, good, to follow Christ, to be faithful to our Leader and her teachings, to our church and the Manual, brings us strength in goodness, endeavor that will not fail, fervent love, joy in living, health, and freedom. Paul said, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

CHRISTMAS EVE

WILLENE COMPTON

I WILL be still tonight and listening hear
Voices of angels low, distinct, and near,
Singing the story old of peace, good will.
This message I will hear if I am still.

I will be still tonight and praying know
That all is well. My feeble faith will grow
Until in adoration I shall see
The star of Bethlehem shining brilliantly.

And seeing then I shall be led to find
The Son of God, the Saviour of mankind,
The Prince of Peace, the Christ whom all obey.
The gift of Love to those who watch and pray!

THE VALUE OF CHURCH ORGANIZATION

EMMA C. SHIPMAN

RIGHTLY viewed, organization means co-operation, protection, and orderly procedure. Observation shows how much concerted action based on right ideals accomplishes, and how little is done today without organized effort. Men need to learn to work together for the good of all, and all for the good of each one.

Loving brotherhood, tenderly caring for the welfare of one another, is the ideal in church organization. The spirit of friendliness expressed in kindly thoughtfulness and in the encouragement of others, the sharing of the treasures of thought that come through study of the Bible and Mrs. Eddy's writings, and demonstration of what we learn there, willingness to consider others' needs and to supply them so far as we are able—these are the fruits we find in organization which is on the right spiritual basis.

The poet Whittier wrote:

For all of good the past hath had
Remains to make our own time glad.

How grateful we are to all those who, from time immemorial, have left an example of goodness! What high standard in nobility of character, grandeur of outlook, and compassionate consideration of others can we in our time bequeath to the future? Are we living in a way to make holiness more spontaneous? Each church member is charged with the duty to express good, even as he would wish the whole church to do. As students of Christian Science are we known by our good will toward all; by our humanity, sincerity, and practical helpfulness? Do the spiritual qualities we declare to be our standard find expression in more and quicker healings?

The only vitality of any religion is its measure of spirituality. A church may continue for centuries as a political system or a social organization, but the question which should concern every believer in spiritual progress is, How much growth is being made in the expression of the eternal qualities of Spirit? No wonder that the healing power of the early Christian church waned and was finally lost! Instead of keeping in the straight and narrow way of self-immolation, communion with God, and holy inspiration, which Christ Jesus taught, his followers began to lose the spiritual light, while personal leadership and desire for worldly position began to appear. To be sure, there were those who cried out for a return to "the simplicity that is in Christ," but doubtless it seemed easier to human sense to be swept through the wide gate of personal following, where little or no individual thinking was required, than to follow Jesus' example in silent vigils, in daily watchfulness, and in laying down all worldliness.

In any community where we hope to establish Christian Science, we should take care that we do not try to plant before we have prepared the soil for the seed. When, through our daily living, the fact is established that we are good citizens, good neighbors, more worth-while to have in a community because we are Christian Scientists, then we shall have aided in preparing the way for establishing a Christian Science church.

We are a substantial aid to our church if we support it in our thought and maintain a right sense of our responsibility. There are false beliefs in the world about organization which

should be met, in order that our church organization may fulfill all the good ends for which it is established. One may listen to the argument that members of a group cannot work together harmoniously, and that separations are bound to take place. Reason, common sense, and observation show that our organization is today a definite necessity. Therefore we need to protect it by overcoming the errors which appear to beset it. When troubles arise in church affairs, it is almost invariably the case that members are watching one another's errors and condemning them instead of overcoming their own errors. Right thinking is needed which detects the offending error and stands by until the error is proved to be no part of anyone, but merely a mirage which would swerve students from the course of helpful service, if it were accepted and believed in.

If a Christian Science church or society should seem to be waning instead of growing, it would be well for each member to ask himself, Am I doing all I can to let my light shine through loving-kindness, active goodness, and healing the sick? It is incumbent on every member of The Mother Church to heal the sick; for does not our beloved Leader say (Manual, Art. XXX, Sect. 7), "I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it"?

Christian Scientists love to attend church. They know it is necessary to take more than their physical presence there. Their desire is to take friendliness, Christian grace, a welcome for the stranger, close attention, and spiritual inspiration gained from the daily study of the inspired pas-

sages in the Lesson-Sermon from the *Christian Science Quarterly*. When this is individually done, the purpose of church services is attained in the uplifting and healing of the congregation.

Adherents of Christian Science should be characterized by strong, uncompromising moral qualities; by sound common sense; and by such steady achievement in good works as will win the approval of all fair-minded people.

In enlisting to magnify good and minimize evil, one has all the forces of good working with him. Calvin Coolidge, in an address, February 23, 1926, is quoted as having said: "Envy, malice, uncharitableness, class jealousies, race prejudices and international enmities are not realities. They do not abide. They are only the fictions of unenlightened comprehension." The enlightenment which has come through Mrs. Eddy's teachings acts powerfully in doing away with falsities. The thoroughness with which her followers put her teachings into practice determines how much service they render in establishing the great reality of good, and so letting their light shine in the Church which she founded through spiritual guidance.

The spiritual concept of Church is set forth in Mrs. Eddy's great, inclusive definition (Science and Health, p. 583), "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." How can we rise to the demonstration of this glorious spiritual idea of Church except through the human footsteps of unselfish prayer, doing the works expected of all Christians by our Master in overcoming evil and healing the sick?

The second part of Mrs. Eddy's definition of "Church" gives the exact

work expected of each individual member: "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." Let us ask ourselves, Am I giving proof that my activity in the church is expressed according to this definition? If so, the heavenly vision of Church, built

without hands, will come to us and strengthen us through whatever trials we may pass. And we shall learn how true are the words of our Leader, the one who saw before her the church triumphant and the way thereto (The First Church of Christ, Scientist, and Miscellany, p. 133): "So shall all earth's children at last come to acknowledge God, and be one; inhabit His holy hill, the God-crowned summit of divine Science; the church militant rise to the church triumphant, and Zion be glorified."

PRAYER AND GOVERNMENT

GERRY HOYT BARNES

THERE is deep significance in the fact that in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science, the initial chapter is a treatise on prayer; for however mistaken the thought may be, or however dim the vision, it is through prayer that men seek to know God.

Too often, however, prayer has been regarded as a means or method by which some personal desire may be fulfilled or some event be brought to pass. When it is so regarded confusion is sure to result, and perhaps even skepticism regarding the entire subject of prayer.

Human opinions differ, and when questions arise as to what policies in national or international affairs it is best to adopt, those in positions of trust who are desirous of knowing what is best often find themselves divided on the issue. And if these differences develop into conflicts, as they have done many times in the past, earnest individuals have been found on each side, and prayers have

been offered for the success of each. It was only a year before the discovery of Christian Science that Abraham Lincoln, speaking of the opposing political parties into which the country had been divided by the Civil War, said: "Both read the same Bible and pray to the same God, and each invokes His aid against the other. . . . The prayer of both could not be answered." The inconsistency so evident in such a situation has often caused men to abandon all thought of prayer as of practical benefit to mankind.

How does Christian Science bring order to confusion on this question? It does this by making clear the true nature of prayer, by guiding thought into a logical, scientific understanding of God's government. It makes it very plain that prayer is not a mental method by means of which desired events may be brought to pass; that it is not a seeking for the success of any special policy, or the election of any particular individual to office, however desirable such ends may seem to be. Instead, it is the unceasing desire and effort to gain

the spiritual vision that sees things as they really are—spiritual, harmonious, God-governed—to know beyond all doubt that when this spiritual vision is gained the illusive appearances of discord and conflicting opinions will vanish as a dream.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." One notable characteristic of a child is its teachableness, its willingness to learn. It is open to receive the truth, and there is no thought of trying to determine beforehand how that truth shall be made manifest.

On pages 2 and 3 of *Science and Health* Mrs. Eddy writes, "God is 'the same yesterday, and to-day, and forever;' and He who is immutably right will do right without being reminded of His province." This rightness includes all that is—all conditions, all activity, all law, all government. Farther on in the same chapter she writes (p. 11), "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth." Now, however obscure it may seem to be, there is always a right solution to every question that may arise, whether in the home, in business, in the church, in the nation, or in the wider field of international affairs. But the appearing of this right solution in human problems comes with the disappearing of those elements in mortal thought which hinder spiritual perception—self-will, self-opinion, selfish desire. And these errors are overcome when the actuality of God's present government is recognized.

As this standpoint is gained, in-

consistencies and contradictions disappear. Prayer is no longer regarded as a petition for the satisfying of personal desire. It now finds its expression in the words of Jesus, "Not my will, but thine, be done." No matter what differences may exist in human opinion there will be no differences in the nature of prayer. For, wherever or however situated, the student will have but one desire, one end in view, and this will be to realize that conditions as God knows them are the only real conditions, perfect, harmonious, and governed by divine Principle—a perfection existing now and always, which nothing ever has changed or ever can change. And he will know that in proportion to his sincerity and fidelity the right result will appear.

Such prayer is universal in its nature. It seeks the good of all. Such prayer is uniform, for all who so pray are desirous of the true answer—the appearing of government by Principle. Such prayer is continuous. It is prayer "without ceasing." It healingly affects the course of human events, and it never knows any defeat or disappointment, for whatever changes may occur, or whatever danger may seem to threaten, he who so prays knows that, in truth, government remains where it has always been—"upon his shoulder." To be ever conscious of this, to drop the sense of personal responsibility, other than the responsibility of thinking and acting rightly ourselves, is our best contribution to the support of our own national government and to the welfare of all others.

In some parts of the world the last two decades have witnessed the aggravation of certain elements in government that have caused misgivings and alarm in the minds of many. Tyranny and pride of opinion

have seemed to suppress freedom of thought and action. But the Christian Scientist knows that these evils and the disturbances resulting from them exist only in the realm of illusion and mortal belief, and that they must and will disappear in the light of the spiritual understanding of God's government. To those perceiving this, even though it be in small measure, these evils cause no alarm. Rather is there fresh assurance of their approaching end, for as our Leader says (*Science and Health*, p. 105), "The aggravation of error foretells its doom." And in specific reference to a stir in mortal thought, such as is now apparent, Jesus said: "When ye shall hear of wars and commotions, be not terrified. . . . And

there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In the midst of these happenings there is need for true prayer. The need to realize that barriers of race and opinion and prejudice have no foundation in Truth, and that the reality of the fatherhood and motherhood of God and the brotherhood of man is the present reality.

In the measure that this is understood, the threatening clouds of error will be dissipated and God's government will be experienced in earth as it is in heaven.

RECEIVING AND GIVING

LESTER B. McCOUN

WHEN thinking from a material basis alone, mortals regard receiving as the coming into possession of something they did not have before. Also, they often regard giving as the conveying of something of their own without compensatory return, as though they were becoming separated from a substantial possession. From a material standpoint, receiving and giving seem to be separate from each other. In fact, from this false basis they seem to act oppositely. Thus covetousness, which is wholly material, may argue in favor of receiving, but against giving or imparting. So long as conclusions are based on the belief that material things are substantial, having beginning and ending, just so long will abide the belief that receiving and giving can conflict and be limited. Christian Science corrects these errors by revealing the truth about God

and His creation, as divine and everlasting reflection.

Christian Science declares that Spirit is the only substance. Mary Baker Eddy writes in "*Science and Health with Key to the Scriptures*" (p. 468): "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance." Clearly there can be no real substance in whatever appears to change, to vanish, or to have beginning and ending. Substance eternally endures; which means that it has no limits of any kind. James writes, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." That which vanishes, begins, or ends certainly is not a "perfect gift." Perfection is the ultimate, the true substance, which cannot be anything else or less.

Let anyone gain in Christian Science the true understanding of God and of man in His image, and he will observe that this new light is accompanied by immovable conviction. The permanency of this conviction is recognized because it proceeds from divine Mind, eternal substance, which alone imparts whatever endures forever. It is Mind which reveals what substance is. One must gain the true idea of substance in order to have substantial convictions and their naturally substantial results.

Mrs. Eddy writes (*ibid.*, p. 300), "The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it." The universe of God, good, being spiritual, all right activity must be spiritual. Therefore, true receiving and giving are spiritual and are entirely free from all material limitations. Since the real universe consists of God and His ideas, we can readily comprehend the Christian Science concept of divine reflection, in which all ideas unite in one glorious design, all revealing the truth about God and man, all co-operating in perfect harmony, none ever commencing or stopping, having beginning or ending. God's ideas do not conflict. In Christian Science, divine reflection or spiritual activity includes both receiving and giving. Since giving originates with God, man reflects the activity of this universal good. What must be one of the first lessons that mortals must learn? All should beware of the erroneous suggestion that they have nothing to give. There is no destitute child of God.

With relation to overcoming the belief that to receive means to come into possession of something one did

not have before, one should recall that God and His creation have no beginning or ending. In considering the sun and the sunlight we realize that the sunlight imparted by the sun has existed as long as has its source. The sun and sunlight having been coexistent in our theory of solar light, when did the sunlight commence to receive from its source? Now the true God and all His ideas coexist, as eternal Principle and Love's immortal creation. God's image is inseparable from God; he has never expressed anything but his divine source, and cannot cease doing so. Just when, then, did God's idea commence to receive from its source? Man receives all from God. Did man ever stop doing so, and start over again? In the parable of the prodigal son the father said to the elder brother, "Son, thou art ever with me, and all that I have is thine."

With reference to overcoming the belief that giving or imparting means to become separated from something, let us turn again to the true God and His idea. The Bible tells us that God, good, is Love, and bids us love our neighbor. Now whoever found, by loving God and his neighbor—which means substantially reflecting the divine nature here and now—that he has thereby become separated from God and substance? Whoever found, in giving or imparting from his store of spiritual good, that he has thereby become separated from good, the only substance? What honest man has ever found that his honesty has ever become less because of his being honest? Well we know that one can continue to give or impart from his spiritual store and still have all the good he ever knew, as well as an increased unfoldment of divine substance or good. The Discoverer and Founder of Christian Science writes

(Science and Health, p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

The good we see today must be given out, carrying its message of love and healing, however slight this gift may seem to be. Thus from small beginnings we demonstrate the eternal Principle in all our human affairs. All that is needed is to understand God and man, obey the divine order or law, mentally reverse the material seeming, and the divine order will be seen and lived. Receiving and giving are inherent in the nature of man, as God's reflection.

But there comes up the inevitable question of how to apply spiritual ideas here and now. To the extent that one sees and accepts the divine order of activity or the orderly oper-

ation of divine law in God's spiritual universe, to that extent he will find that he can demonstrate the divine order in the control of his human affairs. There is only one order or law, and that is divine and all-inclusive, and it is error to suppose that what are called human needs are outside of this righteous control. When one thoroughly understands that there is but one order or activity—the divine—he will know why he does not separate himself from anything real when defraying his legitimate human obligations. According to divine Science, one cannot by giving or imparting separate himself from that infinite divine Love which meets his human needs. There is no beginning or ending in God's creation, and this eternal fact is being demonstrated in Christian Science.

THE LITTLE THINGS

BERNICE BEAL

A FAMOUS Italian sculptor, Michelangelo, is reputed to have said, "Trifles make perfection, and perfection is no trifle." On page 123 of "The First Church of Christ, Scientist, and Miscellany" Mary Baker Eddy, the Discoverer and Founder of Christian Science, has used this saying in the statement: "Seeing that we have to attain to the ministry of righteousness in all things, we must not overlook small things in goodness or in badness, for 'trifles make perfection,' and 'the little foxes . . . spoil the vines.'"

How true it is that the road to human achievement must be climbed from the beginning, with conscientious care and a right regard for every least essential! Does the business executive expect to reach the top

of the ladder without climbing each round, and giving adequate attention to the details of his business? Does the musician hope to perfect his technique without first learning the simple rules of fingering, and mastering his scales and exercises in orderly progression? No doubt many failures could be traced to the human tendency to carelessness in small matters, due perhaps to a belief in lack of time, or more important obligations, or else mere selfishness. As a result, much work has to be done over again, many footsteps have to be retraced, many needlessly discordant situations harmonized.

Jesus, the master Christian and Way-shower, found both time and place for little things. In his ministry of righteousness he never failed to

attend to the need of the moment, and to exercise thoughtful consideration for others, as shown by his turning of the water into wine at the marriage feast, healing the ear of the high priest's servant, and lovingly providing for his mother during his agony on the cross. Then, too, his parables show the use of small everyday occurrences as opportunities to bring out great spiritual truths, and his healings attest the thoroughness of his work. Had his methods been careless or haphazard in any respect, it is improbable that he could have healed the sick instantaneously, completely, and without any sense of fear, hurry, or worry. Through his early training and preparation, Jesus had experienced the value of promptness, accuracy, willingness, and obedience, for by demonstrating these primary qualities, the so-called little things of goodness, he proved himself a good son, a good carpenter, and an exemplary Christian. Thus he indicated his worthiness for the final and vastly greater ministry as Messiah or Way-shower.

Not only did Jesus exemplify the spirit of the Christ, but he also practiced scientifically Christian healing. Far from using material remedies, he understood and utilized the power of true spiritual thought as the determining factor in the case. His correction of false, material beliefs with the facts of God as Spirit or Mind, and of man and the universe as His perfect reflection, demonstrated spiritual thinking to be the only real. It brought about a corresponding correction in the physical or outward conditions which manifest material thought, restored harmony, and proved true Mrs. Eddy's later contention that "thoughts are things" (*Science and Health*, p. 261).

To do the works which Jesus did

means having "the mind of Christ." It means doing consistent right thinking, and learning step by step, here a little and there a little, how to exercise that spiritual dominion over sin, disease, and death which is our birth-right as the children of God, and concerning which the Master said to his followers, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Christian Science defines "Mind," in part, as "the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression" (*ibid.*, p. 591). To express Principle is to demonstrate in one's daily living the fundamental qualities of Spirit, or good, such as intelligence, honesty, purity, love, humility, and the like. By such simple manifestations as thoughtfulness for others, kindness, punctuality, order, cleanliness, willingness to serve, cheerfulness, good humor, human beings evidence a foundational understanding of God as Love or Mind, and prove their worthiness to go higher in demonstrating the divine nature and power.

To neglect the so-called little things of goodness is to encourage the counterfeit evils of selfishness, envy, carelessness, deceit, disorder, procrastination, faultfinding, ill-temper, and so on. These little foxes, if carelessly disregarded, would spoil the vines of spiritual thinking and demonstration, and thwart the purpose of good to be all-in-all in human experience.

Christian Science teaches mankind how to rid itself of evil thoughts and their cumulative effects by knowing they are no part of God and His creation, hence have no real source,

presence, or power. Since God is All, true consciousness is already filled with good, with right ideas which come from God, who is always governing and blessing man. After he had met and mastered the severest forms of evil suggestion, the Master put them out with the authoritative rebuke, "Get thee behind me, Satan."

Human thinking may be likened to a garden, wherein good or Godlike thoughts express beauty, purity, innocence, vitality. If sufficiently loved and cared for, they will grow from small beginnings into sturdy plants, bringing forth abundantly after their kind.

How does a mental gardener have dominion over his garden? Certainly not by encouraging the parasites, or little things of badness, like false, evil thoughts, which if left to grow and propagate impede the progress of the true, Godlike thoughts. The wise mental gardener does not temporize with or overlook them because they seem at first small and inoffensive. He knows that properly to protect the true thoughts, he must promptly get rid of everything that would interfere with the normal and natural unfoldment of good in his consciousness.

A sure preventive in keeping evil thoughts out of one's mental garden in the first place is so to fill one's consciousness with God's spiritual ideas that there is no room for these impostors to enter in. What we are not entertaining in thought cannot harm us or be manifested in our experience, for there is nothing to externalize it. And conversely, as we entertain spiritual ideas, these are self-expressed and divinely protected. They are constantly at one with their true source, God, who is Love, ever present, all-knowing, and all-powerful. As Mrs. Eddy so beautifully

puts it (*ibid.*, p. 518), "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud."

To magnify the little things of evil by mental or audible rehearsal is like cultivating the weeds in one's garden. It is one of the ways by which the false, carnal mind would claim to get a foothold in one's consciousness and then bring forth its inharmonious evidence. It does this through such cunningly devised little errors as self-centered or egotistical thinking, petty jealousies, criticisms, hurt feelings, wondering about how or why another does this or that, small differences of opinion in church matters, dissensions among friends, and so on. What human thinking acknowledges as infractions of the moral law, it endeavors by human means to control and correct. Oftentimes it is the seemingly little things that evil suggestion uses to camouflage its purpose of usurping the place and power of Deity.

In this connection it is helpful to contemplate the story of Jesus and the two sisters, as related in the tenth chapter of Luke. Martha, as hostess, allowed herself to become burdened with much serving, and was disturbed at Mary's seeming neglect of her share of the household duties. This materially mental state prevented Martha from giving her attention to the spiritual truths which Jesus was imparting. Mary, with freer, more spiritual vision, wisely chose to sit at Jesus' feet, intent upon his words.

To one student of Christian Science the significance of this story unfolded as follows: Martha's trouble was not that there were human duties to perform, but that she admitted wrong thoughts of envy, re-

sentment, and injustice toward Mary, who was listening to Jesus. Had Martha's thought been filled with joy and gratitude for the Master and the Christ he represented, these sly beginnings of error could have found no lodgment. Then her human tasks would have been discharged quickly and happily. Only the false thinking was a burden, claiming to externalize itself as burdensome material cares.

Perhaps in Martha's mental garden there was still work to be done in cultivating the little flowers of graciousness, toleration, forgiveness, loving appreciation of the good in others. Jesus rebuked her concern in these words: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Are we, like Mary, giving to the things of Spirit their proper place and recognition in our consciousness? Are we wisely choosing between good and evil, and doing our part in destroying the latter by scientifically knowing it is not real and has nothing to do with true, spiritual selfhood? To Spirit there is no big or little. Our work is to make our thinking perfect in righteousness, and to unsee and reject all evil. No whit of evil is ever real. Our work is to refuse its claim to reality instantly and positively, knowing that divine Love will unfold the spiritual counterfact which is present for all mankind to realize here and now.

In the words of Paul, "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . of good report; if there be any virtue, and if there be any praise, think on these things."

PERMANENCE

MAUDE PETTUS

THROUGH an understanding of the many beautiful attributes of Mind, God, as enumerated by Mary Baker Eddy in "Science and Health with Key to the Scriptures," a thoughtful student of Christian Science found great comfort in perceiving that the essence of every one of them was permanence. Referring to "the fleeting concepts of the human mind," on page 264, Mrs. Eddy writes, "They have their day before the permanent facts and their perfection in Spirit appear."

For many years the student had been groping in the fog of material illusions and was at last finding those concepts to be transitory. She was only too glad to see them vanish into the void from which they had seemingly come; and by an earnest

study of the Bible and all of Mrs. Eddy's writings this student learned of the realities of Spirit and their permanency.

No one ever so clearly proved the fact of spiritual permanence as did Jesus the Christ in his healing works. God-endowed, he acknowledged only the good and the true, and through his holy mission and career he remained faithful to his vision. Jesus expressed what he knew without hesitation or doubt. Having accomplished a healing he went on his way, assured that no relapse would occur. God-governed, he understood, as Christian Scientists are taught to understand, that since God is eternal, the allness of good is permanent. Faced with the unwavering permanency of good, evil intentions, wrong

thoughts, unkind deeds, harmful purposes shrank away into oblivion even as night vanishes with the coming of day.

Solomon built his temple of metal and stout timbers, and assuredly reared it with the resolve that it should stand and endure. And although it was repaired from time to time, it fell finally at the order of Nebuchadnezzar. Yet nothing can ever overthrow and demolish the idea of Church. Its foundation rests securely in infinite Mind, sacredly guarded from belief of decay or destruction. Solomon's temple was a material structure subject to material conditions; but the real Church is in the domain of Spirit. Hence, its permanence.

But, one may ask, what of those other things that concern us individually? Where is health, which may seem to have gone? Where is supply, whose abundance appears to be checked? Where is patience, which we believe has flown? Where is friendship, which we feel is lost? Once, the student came from a darkened room into one which was light. Unprepared for the extreme change from shadow to sunlight, she went to the window and drew down the shade. The light was then more agreeable, but the lovely furnishings of the room appeared dim and had lost their luster. Behind the shade the radiance was pouring forth. It was within the student's power to raise the shade and see everything in its full charm and beauty. Drawing down the shade did not eclipse solar light; it only shut it out of the room, and thereby everything in it was correspondingly obscured.

Where are health and supply and patience and friendship and love when the shade of mortal sense is drawn down? They are still present

—the perfect and harmonious accompaniments of Life. We have only to run up the shade—let spiritual light come into our consciousness—and we shall find all the gifts of God in their splendor and continuity as they are freely expressed by His reflection, spiritual man. Everything in God's realm is immune to change and retains forever the original perfection.

Therefore, a student of Christian Science may know that health has never wavered, that his supply is still abundant; that patience, friendship, love are intact. It is only a question of letting in more light so that the shadows may be dispelled and the radiance of Truth shine brilliantly over all.

Possibly at times one or another of us may seem to be in a darkened room. We may have closed ourselves in, victims of quiet despair. Are we not forgetting the permanence of that which we seem to lack? Are we not forgetting the loveliness of Love's creation?

Let us look at the story of the man at the pool called Bethesda, as we find it in the fifth chapter of the Gospel of St. John. It tells us of a man many years under the claim of disease lying at the pool, waiting for the water to move so that, according to superstition, should he step in at the precise moment, he would be made well. In answer to Jesus' inquiry whether he wished for his healing, the man replied, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." He believed that strength had left him, and that he must have help from without.

But Jesus knew the permanence of strength and the uniform rights of spiritual man. He ignored the plaint

and gave an order seemingly impossible for the man to fulfill. He said, "Rise, take up thy bed, and walk." The man obeyed, and was instantly healed. Can we not find a distinct analogy between that man's former surrender to error and the student's shutting out the light by drawing down the shade?

Are we depending upon the material concept of good rather than the permanent, spiritual sense of it? Are we choosing a false belief of ease, in place of the revealing light? Do we believe that God permits His children to be stricken with disease or burdened with care? Belief in climate, time, bondage, hides from us the benefits which God so generously bestows upon all.

As students of the Christ Science, must we be told to rise, take up our beds, and walk? Note how quickly at the pool of Bethesda the Christ-healing brought the man the needed strength and activity, and also freed him from the old resentment and self-pity. All that was needed to lift the man to sound health was for him

to free himself from the chains of materiality by accepting the knowledge of his real, unimpaired spiritual understanding. Thus, in our sometimes darkened room, we have only to raise the shade with our own hand. In the textbook (p. 38), referring to the Master's telling his disciples to lay hands on the sick and they would recover, Mrs. Eddy writes, "The word *hands* is used metaphorically," and adds, "It expresses spiritual power." And it is spiritual power, or the energy that lies in right thinking, which in our day is healing those who are waiting at a pool of Bethesda, and lightening the darkened consciousness.

Through studying the Scriptures and the books on Christian Science by Mrs. Eddy, and living the lessons we learn, we find that the ability to think correctly, with spiritual power, is available to all. Made use of, this ability leads to greater things. It lifts one up, carries one onward. Spiritual understanding reveals the glory, substance, and permanence of all that God has made.

"ARE WE GRATEFUL?"

MINNIE H. GRISWOLD

GRATITUDE may be defined as the quality of thankfulness springing spontaneously from the heart for benefits received. It is the joyous recognition of God's goodness made manifest in our lives. Even the whispered breath of gratitude brings us into the very presence of divine Love, into oneness with the Father. For centuries the Psalms have enriched and uplifted the thoughts of mankind with their outpourings of gratitude and praise to God for His loving-kindness and tender mercies. We, like the Psalmist, may learn to

express our praise and thanksgiving at all times. It was the earnest desire of our revered Leader that her followers should learn to bring out the spirit of gratitude in their daily lives, as may be seen from her words in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

In the seventeenth chapter of Luke's Gospel is recorded an incident

which shows the contrast between active gratitude and thoughtless ingratitude. When the Master came to a certain village in Samaria, he beheld ten men who were lepers, standing afar off, calling to him to have mercy upon them. Jesus, through his compassionate love, told them to go and show themselves to the priests, according to the custom of the law. "And it came to pass, that, as they went, they were cleansed." But one of them, a Samaritan, realized that he had received something more than a physical healing. He had caught a glimpse of the Christ, for he turned back, and threw himself down at the Master's feet with his face to the ground, thanking him and glorifying God. Then Jesus asked, "Were there not ten cleansed? but where are the nine?" The blessing of the Christ-healing had been bestowed upon all alike. But only the one made an effort to express the spirit of gratitude.

Students of Christian Science have often proved the importance of gratitude in rendering thought receptive to the guidance of the divine Mind in business affairs. This was the experience of a young couple who, discouraged and perplexed, decided to call upon a Christian Science practitioner and talk with her about limitation. After listening a few moments she turned their thoughts to the contemplation of abundance, of God's unlimited bounty of loving provision for His children. The mortal belief of helplessness was to be laid aside for confidence, and entire dependence upon the Father, whose wisdom and love would provide all necessary right ideas and divine guidance to meet every need. For a period of time their faith was tested. Gradually, as the quality of their thinking improved, the spirit of gratitude re-

placed their anxiety, and there was manifested sufficiency instead of limitation. Through this experience they learned to accept present good gratefully, and to understand that Love's supply is unlimited, as indicated in Mrs. Eddy's words (*ibid.*, p. 2), "Shall we plead for more at the open fount, which is pouring forth more than we accept?"

Christ Jesus, our Way-shower, thanked the Father before he called Lazarus from the tomb. The divine influence of grace and faith enables one to feel the spirit of thankfulness even while facing discouraging conditions, as well as when the demonstration is complete. Confidence in the unchanging goodness of God and His loving-kindness to man has been the basis of faith displayed by many characters in Bible history. It required this certainty that God is good and ever present to sustain Paul and Silas, at Philippi, when they were unjustly beaten by many stripes and cast into prison with their feet in the stocks, because of their healing works. To mortal sense it might have seemed that the material conditions could not be overcome. But Paul and Silas, though they were in material bondage, were free in thought already, gloriously free to honor God with psalms and songs of praise. We read that all in the prison heard them, and at midnight shared in their triumphant liberation.

Paul knew and proved through such experiences how certainly the power of uplifted, grateful thought could achieve the mastery over ignorance, bigotry, and superstition. Later, during his imprisonment in Rome, he sent letters to the newly established churches in Asia Minor, encouraging them to rouse themselves from discouragement and the errors of false teaching. To the

Ephesians he wrote: "Wherefore be ye not unwise, but understanding what the will of the Lord is. . . . Be filled with the Spirit; . . . making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." If Paul, that valiant missionary and interpreter for Christ and the church, placed such stress upon gratitude and rejoicing to advance their Christian enthusiasm, should not we profit by his example today?

The practice of Christian Science in this age fulfills the same requirements as those given by Christ Jesus to the seventy whom he sent forth with power and in the spirit of humility to heal the sick, save the sinner, and preach the kingdom of heaven at hand. Later, these disciples returned to him gratefully and joyfully reporting the success of their work: "Lord, even the devils are subject unto us through thy name." There is something for us to observe in the answer Jesus made in regard to their real reason for being grateful, as he rejoiced with them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." We

are to be grateful, then, for the spiritual understanding we have gained and proved of the supremacy of Spirit and the allness of God. This understanding of Truth annihilates every suggestion of a power opposed to God. The healing works are the "signs following."

Are we really grateful for the blessings already received in our new outlook upon life, brought to us through our revered Leader's revelation of Christian Science? Are we grateful for the gracious qualities of the Christ-spirit which prepares thought for the demonstration of the Science of being? Every day brings to us the joyous privilege of giving our tithes of thankfulness for the rich gifts of Life, Truth, and Love. We can rejoice with Mrs. Eddy in her expression of gratitude (*Miscellaneous Writings*, p. 275), "Father, we thank Thee that Thy light and Thy love reach earth, open the prison to them that are bound, console the innocent, and throw wide the gates of heaven."

In the Christian Science Hymnal we find these words:

"In God I find a precious gift
That knows no fear, no feud,
That glows so still, serene and pure:
The gift of gratitude."

RELEASE

EDNA J. PHILLIPS

In sorrow's night a voice I heard;
It came as swift as singing bird
In sky of summer blue and white,
And sang itself into my night.
I heard—I knew 'twas God who spoke—
I rose, and rising felt the yoke
Of darkness, doubting, and despair,
Slip off into the night, and there,
Where night had been, the light of peace
Has brought, thank God, release, release.

"THE CHRIST IS HERE"!

LAURA M. MANNING

WHAT a glorious blessing Mary Baker Eddy has brought to humanity in her revelation of the ever-present, incorporeal Christ! "Christ," she writes, "is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (*Science and Health with Key to the Scriptures*, p. 332).

This is not a far-off personal savior or mediator, but a "divine message" of Life, Truth, and Love—of man's unity with his Father-Mother God, whose wisdom, power, and love are unlimited, and here and now available to meet the needs of His children.

With what springtide freshness Isaiah prophetically pictures the mission of the Christ when he says: "The Spirit of the Lord God is upon me; . . . he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord."

The appearing of the Christ was to release mankind from the prison-house of sorrow and suffering, of disappointed hopes and frustrated achievements; to replace self-pity, self-love, and a personal sense of responsibility with the heavenly oil of gratitude, inspiration, and consecration. And how abundantly Christ Jesus fulfilled this mission! He un-faillingly demonstrated the power of the presence of God and the presence of the power of God. It mattered not to him what the mesmeric testimony

of the physical senses appeared to be, whether a man was diseased, blind, dumb, lunatic, lame, or even dead. His pure spiritual vision of man as the perfect reflection of the perfect Father reversed the lying sense testimony and established the evidence of the glorious freedom and harmony of true being.

In his demonstrations of the healing power of the Christ-principle, Jesus proved that he understood the Christ to be "without beginning of years or end of days" (*ibid.*, p. 333). This is shown in his statement, "Before Abraham was, I am;" also, in the one given to his disciples previous to his ascension, "Lo, I am with you alway, even unto the end of the world." Here was an unqualified pronouncement that the Christ would not be taken away even though the human Jesus would pass from their earthly sight.

Mrs. Eddy, through her divinely purified consciousness, understood that the healing and regenerating presence of the Christ did not cease with the close of Jesus' earthly career, but remains as efficacious today as when the Master was about his healing ministry. The Comforter, or Spirit of Truth, more or less obscured for nearly twenty centuries, is again revealed in Christian Science.

As we earnestly seek this living Christ and prayerfully contemplate the supremacy of God, divine Love, we behold through the camera of Science the changeless harmony and individuality of man's real being. Thus the Christ, or spiritual idea, comes forth with holy, uplifting influence, tenderly releasing us from the bondage of the mental and physi-

cal suffering which attends a false concept of life and being. The vision alone of the Christ, however, is not all that is required to save us. It must be sustained by definite individual demonstration, through our rejecting the temptation to respond to the aggressive suggestions of the carnal mind.

Confronted as we are on every side with the arguments of this so-called mind, asserting themselves as beliefs of fear, hatred, disease, discouragement, lack, loneliness, sorrow, strife, et cetera, we may be tempted to believe that we are merely helpless victims of chance and circumstance. Or we may yield to the devitalizing belief that we are personally responsible for our own or others' welfare. But it is right here that we need to put on our spiritual armor, and know that no problem, however difficult, tenacious, or intricate its claim may appear, is beyond the immediate, complete, and satisfying solution of divine Mind. For no manifestation of evil has either source or existence in the truth of being. The ceaseless impartations of divine Life and Love to man preclude the possibility of separation between God and man, of delay or prevention of its manifestation.

A Christian Scientist on boarding a car one beautiful spring day found herself heavy with a sense of sympathy and personal responsibility for a loved one. Possible human footsteps to be of loving assistance presented themselves; but swiftly following the temptation to outline that which should be done, came the realization that even her highest and most loving human sense of what was right to do must be weighed in the scales of divine Love, that it might be exalted and purified so as to partake of that divine afflatus which

characterized all of the Master's ministry to humanity. At this juncture in thought the student's attention was arrested by the scene from the car window, where, as far as the eye could see, grass and flower, leaf and bud, were breaking forth into a delicate, feathery beauty of grace and color. As she looked out upon this picture, where all nature seemed to be singing praises to God, each flower, tree, and shrub coming forth in the radiance of its own individuality, the student's heart went out in silent, wordless prayer for a clearer understanding of God and of His spiritual universe. It then unfolded to her consciousness that in the rhythmic realm of Spirit, wherein all true identity abides, it is Love's province to care for each and all, and that this Love knows nothing of sorrow, fear, or anxiety. Therefore no such falsities could possibly find expression through man.

As this unfoldment took place, all heaviness and sense of personal responsibility vanished, and the student's heart sang out the lines of a much-loved hymn,

"The Christ is here, all dreams of error breaking,
Unloosing bonds of all captivity."

True responsibility is the ability to respond to God; and as we learn how to do this we prove that our every effort to know and reflect Him better brings its sure reward. Every prayerful desire for Christlike, intelligent obedience to the divine will finds fulfillment in a happier, holier, and more abundant life.

If, to afflictive sense, our problem has seemed long in solving, perhaps a careful examination of our thinking will reveal where the trouble lies. We may find that included in our peti-

tion is our own human opinion as to how it should be solved. If attempting to tell God just what we wish Him to do, we may be making the mistake which our Leader points out when she says (Miscellaneous Writings, p. 354), "Instead of relying on the Principle of all that really exists,—to govern His own creation,—self-conceit, ignorance, and pride would regulate God's action."

If the belief in an evil past would try to defer our demonstration, we can know that evil, being a nonentity, can exert neither a past nor a present influence over man made in God's likeness. The Christ, Truth, is a living power, exercising full control over every false belief in latent error and its claims of transmission and perpetuity. No so-called law of heredity, manifested in any unwholesome desire or trait of character, can befool him who knows his only inheritance to be the heritage of the sons of God, which is not tainted with evil of any name or nature.

If our need is for a better sense of health, could it be that we are perhaps quite unconsciously responding to a subtle suggestion that some form of material treatment might bring the desired relief—or that a physical diagnosis might aid in overcoming the difficulty? If so, to realize man's spiritual, incorporeal nature as the reflection of God will leave us nothing upon which to apply material means or remedies—the mortal body being but an objectification of

mortal thought—while man, whose conscious being embodies only the qualities of good, is forever whole and complete.

Perhaps we are believing that environment hinders demonstration; but is not man forever completely in the atmosphere of divine Love? No human hatred of truth penetrates the spiritual armor of him who is radiating the countless attributes of Love, or deprives him of the proof of this protection.

The perfection of man who is co-existent with God was never reversed by what we call birth, nor is it enhanced, obstructed, or obliterated by what we call death. For St. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

And so, just as the office of the Christ outreaches all bounds of time, extending its blessed influence into the realm of man's individual, eternal existence, so it knows no boundary of place, peoples, race, or color. It reaches deep into the universal heart of humanity, bringing its message of peace in the midst of strife, joy in the midst of sorrow, wisdom and love where perplexity, fear, and misunderstanding claim to confuse and blind mankind to the allness of infinite Mind. And as we turn to this one infinite intelligence for spiritual upliftment and guidance, we see "the government . . . upon his shoulder," bringing peace and brotherly love in the affairs of men and of nations.



I believe that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. . . . When everything else falls away, love will endure, because it cannot die while there is any life, if it is true love, for it is immortal.—*Rider Haggard.*

"MATTHEW'S BIBLE" AND "THE GREAT BIBLE"

By THOMAS L. LEISHMAN

AFTER the martyrdom of Tyndale, a certain John Rogers fell heir to his manuscript translation of the books from Joshua to II Chronicles, and it was he who published what is known as "Matthew's Bible." The identity of the "Thomas Matthew" whose name appears on the title page has not been determined with certainty. Some consider that "Thomas Matthew" was simply a pseudonym for "John Rogers," who hesitated to court the fate which had befallen his friend Tyndale, by openly associating himself with a translation of the Bible; but it seems more probable that it was the name of some wealthy patron who financed the undertaking.

As a translation, Matthew's Bible can lay little claim to originality, as it closely followed Tyndale's rendering of the New Testament, and of such parts of the Old as he had been enabled to complete (Genesis to II Chronicles and the book of Jonah); while the remainder of the Old Testament was virtually reprinted from Coverdale's edition; but the special interest of Matthew's Bible lies in the fact that it is reputed to be the first English Version authorized by the Crown, having appeared, it would seem, a few weeks before the 1537 edition of Coverdale's Bible, which was similarly honored. When taking steps to procure this authorization from Henry VIII, and pleading for the official circulation of the volume, Archbishop Cranmer affirmed, with quaint exaggeration, that in his opinion no better translation would be forthcoming "till a day after Doomsday!"

Matthew's Bible was also note-

worthy for its presentation in a combined form of the work of both Tyndale and Coverdale, but it was little more than a transitional version, and two years later, in April, 1539, it was followed by the "Great Bible," which soon superseded it. True, the immediate reason for this title is to be sought in the size of the book, for it formed a large folio volume; but this in no way minimizes the real importance of the work itself, for by King Henry's express command, a copy of "the whole Bible, *in the largest volume*, in Englyshe" was to be placed for public consultation in each of the parish churches of his realm. Though the decree was not universally observed, still the Great Bible was widely studied not only by the clergy, but also by the laity, for "everybody that could bought the book, or busily read it, or got others to read it to him" (Strype's "Life of Cranmer").

In its essence, the Great Bible was a revision of Matthew's Bible, a revision which had been entrusted to that same Miles Coverdale who had already performed yeoman service in the field of Biblical translation, and who now examined and corrected the "Matthew" renderings on the basis of the Vulgate and other Latin translations, comparing them with the Hebrew and Greek texts wherever possible.

Both Matthew's Bible and the Great Bible stand in the direct line of descent which came through the Wycliffe, Tyndale, and Coverdale translations, and led to our Authorized and Revised Versions; indeed, the Psalter, as found in the Church of England prayer book, conforms to the rendering of the Great Bible.

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CHRIST—THE HEALING AND SAVING TRUTH

WHEN John the Baptist was in doubt as to whether or not Christ Jesus was the promised Messiah, he sent two of his disciples to inquire of him. Jesus implied that he was, and to substantiate this he told of the miracles he had performed. Through his spiritual understanding the blind had received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor in spirit—the humble of heart—had the gospel preached to them (Matthew 11:5). The works he had accomplished were to convince the Baptist of the greatest event in human history, the coming of the Messiah.

A great deal of mysticism has attached itself to the life of Jesus and the healing wonders which he wrought. Many have tried to explain his works by assuming that God specially endowed him with spiritual power to do what he did. They have rightly regarded him as one whose life was blameless—pure, righteous, morally courageous, loving, greatly compassionate—who loved God with his whole heart and his neighbor as himself. And looking upon him in this way they have reasoned that God had singled him out as a person and bestowed on him, as such, a measure of spiritual power far

greater than He had bestowed on any other.

That way of thinking of Jesus, which is still prevalent, rightly acknowledges the Master's unsurpassed goodness and power, but it fails to give the explanation of his spiritual endowment. And this, because it is not based on the correct understanding of God and man. Those who hold it think of God after the pattern of a human being, and as acting after the manner of a human being; whereas, as Christian Science shows, God is unchangeable Principle, infinite Mind or Spirit.

Jesus did not think of himself in the way just described. Mysticism was alien to his nature. He understood the Father too well to limit Him within the bounds of the finite. Jesus was the most intelligent man who ever lived, because more than any other he reflected the infinite divine Mind. He knew that God was his Father—that he was the Son of God. He knew also that God is the Father of all men—that all men in their real selfhood are the sons of God.

Christian Science, then, explains the relationship between God and man, between the Father and the son. It teaches that God is infinite Mind; that, being Mind, He ex-

presses Himself in ideas, and that man, therefore, is Mind's idea, image, or reflection. The Master knew these truths, and realized them more clearly than any other who has lived on earth.

Further, Christian Science reveals that, since man is the reflection of God, he expresses the qualities of perfect Mind, including divine power. Jesus demonstrated this to a marvelous degree, a degree proportionate to his understanding. With his thought steadfastly abiding in Truth, with his consciousness overflowing with love and expressing the intelligence of perfect Mind, he taught the truths of Spirit to others, and exercised the spiritual power he possessed in proof of what he taught, healing the sick and overcoming sin. In other words, Jesus proved his understanding of the ideal Truth, the Christ, Truth, which Mrs. Eddy defines on page 583 of "Science and Health with Key to the Scriptures" thus: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error."

The Christ, the spiritual idea of God, which Jesus understood and which enabled him to heal disease and sin, has always been available to meet the needs of mankind. Referring to the Christ with which he identified himself, Jesus said, "Before Abraham was, I am" (John 8:58). It was the Christ which guided Abraham from the land of his fathers and enabled him to become "the Friend of God." It was the Christ which saved Noah and his household, which protected Jacob, imparted wisdom to Joseph, gifted Moses with the knowledge of immutable moral law, inspired the Hebrew prophets with a sense of God's presence in their warfare with iniquity. All of these seers under-

stood something of the nature of God, something of spiritual truth, something of the spiritual idea or Christ; and the Christ which they understood was their Saviour.

Paul says in his epistle to the Philippians (4:13), "I can do all things through Christ which strengtheneth me." It was the knowledge of spiritual truth which strengthened him in his great work of spreading the gospel, the same spiritual truth which had given the Master, whom he loved and honored, the power he had so splendidly wielded over the enemy—materiality or evil. It was the ideal Truth—the Christ—which inspired the apostle and guided him throughout his entire career of self-sacrifice and of blessing to others. It was the ideal Truth—the Christ, Truth—which inspired each of the other apostles in his heroic efforts to spread the teachings of Christianity throughout the world.

The Christ is with us today as in apostolic times, equally available now as then to heal and save. "Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God" (Science and Health, p. 473). And the Christian Science movement is making this known to all mankind. The Christian Scientist knows that without an understanding of God and His Christ, the spiritual idea or the ideal Truth, he could heal neither sickness nor sin. But healing is going on throughout the world today—healing of disease, sin, sorrow, and pain—and entirely through the knowledge of spiritual truth.

The impersonal Saviour, the ideal Christ, Truth, was revealed to Mrs. Eddy when, as the result of an accident, her earthly life was threatened; and through the Christ she was healed. In "Miscellaneous Writings"

(p. 180), after referring to her discovery of Christian Science in 1866, our Leader writes: "A dear old lady asked me, 'How is it that you are restored to us? Has Christ come again on earth?' 'Christ never left,' I replied; 'Christ is Truth, and Truth is always here,—the impersonal Saviour.'"

Mortals must awaken from the dream of life in matter, with its erroneous beliefs of sin and disease;

and only the understanding of spiritual truth is capable of bringing about this awakening. But Christ, God's perfect spiritual idea, is ever available, since God is ever present. It has but to be understood and practiced for the spiritual resurrection to take place. Jesus said, speaking of the Christ (Matthew 28:20), "Lo, I am with you alway, even unto the end of the world."

DUNCAN SINCLAIR

DEMANDS

DEMANDS upon one's time and attention are varied and pressing, legitimate and illegitimate. Which demands should be yielded to and which resisted is a question constantly facing us as Christian Scientists. It can be rightly decided by our understanding of divine Principle, coupled with the resolve to place first its exalting demands. This understanding and resolve lifts the earnest student's thought above compliance with overmuch recreation and exacting personal demands which conflict with spiritual growth. The understanding of man's relation to divine Principle and its government opens to us the way for greater fruitage and also human freedom.

Singing like a refrain in the thoughts of the conscientious, cheerful homemaker is the assurance that her household tasks are primarily mental, and that she is blessed by their accurate and orderly execution. The more excellently smaller tasks are carried out in a spirit of loving service the more certainly will the opportunity unfold for higher achievements. Perhaps the greatest love that can be shown in a home and outside of it is that love which helps individuals to develop their own higher nature and to respect this

higher nature in those with whom they are associated. Buoyant and loving patience with oneself and others triumphs over resistance to spiritual demands.

In "Miscellaneous Writings" Mrs. Eddy writes (p. 250), "I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results." Noble sacrifices signify compliance with the ennobling standards of Spirit in place of the degenerative standards of materiality. As the high demands of divine Principle are kept active and foremost in our consciousness as Christian Scientists, good results become apparent in our character, occupations, and environment. More and more does our clear sense of Spirit's demand for spiritual growth determine for us how and where we shall spend our time and to what high tasks we shall bend our energies as Christian Scientists. Thus are we led on, step by step, to the "grand achievements" which betoken an undivided love of good.

In "Science and Health with Key to the Scriptures" (p. 184) our Leader states that "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing

obedience through divine statutes." No human circumstance can tamper with indwelling consecration. When, in our estimation, the demands of Truth and Love outweigh the contrary demands of material sense, we are impelled to reject every suggestion of being so placed that we cannot or else do not wish to comply with the divine demands Christian Science makes on us for true thinking and living.

If we are single-eyed on this question of demand we grasp the truth of being and thereby learn to lay off the ills of the flesh, which are in every case lawless and illegitimate. "If therefore thine eye be single, thy whole body shall be full of light." Furthermore, we can by this single-mindedness rise above a limited sense of opportunity and accomplishment. Our awakening from the sense of suffering and lack of opportunity comes as we understand that the legitimate and eternal demands of Truth, Life, and Love are always in furtherance of health, usefulness, and abundance.

Jesus' healing ministry gave tangible evidence of the healing presence of divine Love. Our Leader writes (Unity of Good, p. 11), "He [Jesus] demanded a change of consciousness and evidence, and effected this change through the higher laws of God." In this statement we find the Master's demand associated with the law of God, which nullifies so-called man-made laws of disease, sin, and suffering. It is essential that we actively and wholeheartedly desire the needed change in our consciousness and do not look merely for changed outward evidence, while retaining error in thought.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy

God?" Justice, mercy, humility—these are God's requirements, and Love imparts to all that which it requires of all. God's demands are at the same time His bestowals. We need more of that love of good which speeds our receptivity to good and ensures our rejection of evil. For instance, one who understands the presence and power of divine justice refuses to allow a belief in injustice to rankle in his thought on his own behalf or that of individuals and nations. In order to "do justly" one must think justly, that is, divest one's consciousness of grievances due to the acceptance of evil beliefs. Wrongs are never righted by brooding over them: spiritual thinking alone brings forth human freedom. As the spiritual sense of justice is maintained in the consciousness of Christian Scientists the world over, this right mental activity will call into evidence the divine justice which is destined to triumph over human injustice and put an end to tyranny and oppression.

Another divine demand is that we "love mercy." Mercy comes as a healing balm to those who seem to be sorely tried. Mercy dissolves pride, fear, resentment. To "love mercy" is to bring out the best in oneself and others. The spirit of mercy leads men to express tenderness toward one another even when this seems unmerited, for mercy inspires reciprocal forgiveness. To obey the demand for mercy means that we must depend at all times upon divine Love, which imparts this healing quality without measure.

Then there is the further demand to "walk humbly with thy God." We comply with it by resisting the demands of mortal mind and proving our willingness to co-operate with God's purpose as fast as we appre-

hend it. This twofold obedience is a sign of true humility. Whoever walks humbly with his God strives to entertain only the thoughts of divine Mind, only spiritual facts. In the measure of his success, he finds that these thoughts and facts put to silence the arguments of fear, doubt, conflict, and suffering.

One who is tempted to look backward with regret for any reason may resolutely face this further demand of everlasting Love: "God requireth that which is past." When the Christian Scientist loves his spiritual identity more than he fears or accepts the mortal counterfeit personality, he

gladly surrenders all belief in past errors and refuses to voice them. He uses the present in which to prove the supremacy of good and redeem past mistakes. He is assured that divine Love is present to deliver every individual from discord, whether this discord seems to be self-imposed or imposed by others.

On behalf of all he confidently acknowledges the truth of our Leader's statement (Christian Science *versus* Pantheism, pp. 11, 12), "And because Christ's dear demand, 'Be ye therefore perfect,' is valid, it will be found possible to fulfil it."

VIOLET KER SEYMER

WHAT IS MAN?

"**W**HAT is man, that thou art mindful of him? and the son of man, that thou visitest him?" It is possible that many may have interpreted David's question as relating to mortal man. They may have believed that the Lord God, to whom his question was addressed, was directly or indirectly responsible for mortal man's existence. However, there can be no doubt about the meaning of the words written by Mary Baker Eddy in "Science and Health with Key to the Scriptures" (p. 475): "Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science."

Man, then, is not material. He is not even partly material and partly spiritual. He is not a physical or-

ganism with a mind, spirit, or soul inside of it. Man is entirely spiritual. He exists as consciousness—the conscious reflection or expression of Mind. Man consists of ideas, not organs; spiritual thoughts, not material things. He is the exact image of God, Spirit, Mind, and because a true image is exactly like its original, man—the image of God—must be and is exactly like his creator. Therefore, man is in all respects the perfect representation or expression of divine Mind. He expresses perfectly the divine nature. That is his reason for existing.

Man, the likeness of God, reflects the divine qualities of Mind, Spirit, Soul. He therefore expresses the qualities of spirituality, eternity, individuality, indestructibility, perfection, completeness, glory, beauty, health, harmony, freedom, and dominion.

It is not blasphemous, irreverent, or presumptuous to say that man, the exact likeness of God, the idea or son of God, is—in quality—as good as

God, as eternal as God, as perfect as God. If it were otherwise, man would not be a true likeness; he would not be the perfect representation of Mind. Of this perfect, divine likeness or image, this exact representation of God, Mrs. Eddy writes (*ibid.*, p. 258): "Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God."

Since God is Love and is Life, man, His idea, is the living image of Love, the loving image of Life. If God ceased to be Love, man, His likeness, would cease to be loving. If God ceased to be Life, man, His expression, would cease to live. However, God will never be less than infinite Love, eternal Life; and man will never be less than the perfect likeness or reflection of Love and Life. Man's coexistence with God, his divine Principle, is an established and irrefragable fact. Nothing can ever change that divine fact. Our Leader says (*ibid.*, pp. 477, 478), "Man is the expression of Soul," and she continues in the same paragraph, "Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity. But there is, there can be, no such division, for man is coexistent with God."

Someone may say, "Of what advantage is it to mortals, in solving their problems and in working out their salvation from sin and sickness, to declare or to know these divine facts?" It is of the utmost advantage, because through knowing these facts about man in God's likeness and holding firmly to them, mankind will be able to demonstrate here and now that it is possible to bring into

human experience a better sense of health and a greater measure of longevity. Indeed, this has been proved true in the experience of numberless students of Christian Science, and will be more fully demonstrated as their spiritual understanding increases. Perhaps Paul had something of this sort in thought when he wrote to the Ephesians: "But unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Christ Jesus, whom all Christians acknowledge to be the Way-shower and Exemplar for mankind, destroyed sin, healed sickness, and overcame death; and he did so through Christ, Truth, the spiritual idea of God. And Jesus never for an instant accepted the suggestion of the carnal mind that man is mortal or material. He never admitted that man is a sinner, or that he is subject to the belief of limitation, impediment, impairment, inaction, disease, or death. By means of divine Science—exact, demonstrable understanding of the truth about God—he was able at all times to see man as he really is, the perfect likeness of his heavenly Father, divine Mind. This enabled Jesus in every instance to free those who came to him from bondage to sin and sickness. These works of healing and restoration could not have been done by the Master had he believed man to be anything less than the perfect, immortal, ever-conscious, ever-active, ever-present image, idea, or reflection of God.

Jesus said, "Verily, verily, I say unto you, He that believeth on me,

the works that I do shall he do also." And through Christian Science, which is the restoration or re-establishment of primitive Christianity, these works are being done to a very great extent today. On every hand there are evidences that the spiritual understanding of God as Life, Truth, Love, and of man as the perfect,

sinless, sickless, deathless expression of God, is bringing to mankind an increasingly abundant measure of health, happiness, freedom, and dominion. Because of this fact, Christian Scientists all over the world "rejoice with joy unspeakable and full of glory."

GEORGE SHAW COOK



NEW EDITIONS OF MRS. EDDY'S WRITINGS AT ONE DOLLAR A COPY

Students of Christian Science whose study has not yet led them to seek instruction by Mrs. Eddy, found in her other writings, will be gratified to learn of the publication of "Miscellaneous Writings" and "The First Church of Christ, Scientist, and Miscellany" in new Cloth Pocket editions at one dollar a copy.

The importance of these books to every student seeking a greater understanding of Christian Science cannot be overstressed. The dedication page of "Miscellaneous Writings" bears this message: "To loyal Christian Scientists in this and every land I lovingly dedicate these practical teachings indispensable to the culture and achievements which constitute the success of a student and demonstrate the ethics of Christian Science."

There are treasures of instruction by Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" in chapters titled "The Christian Science Textbook," "Personality," and "Admonition and Counsel," and in other articles by Mrs. Eddy, as well as historical matter pertaining to The Mother Church and its branches.

The new volumes are in handy pocket size, bound in blue and in brown cloth like the Sunday School edition of Science and Health, with round corners, stained edges, and stamped in gold. Price, \$1.00; Reading Room price, 90 cents.

Orders for the new books should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



NOTICES

[As published in the *Christian Science Sentinel*, October 9, 1937]

The Bible Lessons prepared by the Bible Lesson Committee which appear in the *Christian Science Quarterly* are complete in themselves. There is no need for the helps and explanations which are sometimes offered for sale, ostensibly to aid the student in arriving at the deeper meanings of the Lessons. Prayerful study of the references from the Bible and the Christian Science

textbook will reveal to the student the plan, purpose, and meaning of the Lessons.

Mrs. Eddy states on page 147 of "Science and Health with Key to the Scriptures": "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim."



The notice which appeared in the *Sentinel* for June 5, 1937, announcing the new edition of "The Mother Church" by Joseph Armstrong, was somewhat inaccurate. As is customary with new editions of our books, the text was revised to conform to the latest historical data available since the previous printing. This involved minor alterations. Furthermore, four lines of text which contained a tribute to our Leader were inadvertently omitted. These are now replaced on a new page inserted in all books in stock. Reading Room librarians are asked to return all unsold copies for this insertion. Individual purchasers are also invited to return their copies to the Publishing Society in order that corrected books may be substituted.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 3, 1938. Applications to be acted upon at that time should reach the Clerk by May 20, 1938. Applications received too late for the June admission will be placed on file for the November, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

WITH a desire actively to express my gratitude I write this testimony. It is seven years since I had the joy of learning that God lovingly governs all, and that the evidence before the material senses is not true.

From the first moment that I opened "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the light shone in my thought, gentle, gradual unfoldment has come to my consciousness. As I have each day studied the Bible and Science and Health with the help of the *Christian Science Quarterly*—and may I here express my gratitude to Mrs. Eddy for the wisdom which she expressed in giving it to us—I have learned that our greatest need is to know more about God, and that the quickest way to progress is to use each day the little we understand.

To awaken to the realization that there is a right idea to meet every need has been a wonderful experience to me, and as I have accepted these right ideas into my consciousness the healing has come. We have had many proofs of the healing power of Truth.

During a so-called epidemic of infantile paralysis one of our children was stricken with this trouble. We called a practitioner very early one morning, as the condition appeared to be very serious, and she lovingly worked for the child. We were very young in the study of Christian Science, but we realized we must do our part too, and we studied the Bible and the textbook at every available opportunity during this experience. In a few days she appeared entirely well, but was still paralyzed in the

legs and unable to walk. The practitioner went on working and we placed "radical reliance on Truth" (Science and Health, p. 167), and in a few more days she got up and walked across the room. Such joy and gratitude were expressed in our home that day! To see such a complete healing was indeed a privilege, and I should like to thank the practitioner who so lovingly helped us. One thing that I realized clearly during this experience was that the name of a disease means absolutely nothing; that it is just so-called mortal mind giving it a name to try to make it into something.

Another healing which showed me the ever-presence of Truth came when one of our children was in bed with a very high fever, and pain in the head and ears. I tried to get in touch with a practitioner, but they were all away at a lecture. As I sat by the child's bedside, she seemed to grow worse and fear tried to creep in, until I realized that the same healing power of Truth which was present at the lecture was right there with us; and the child was instantaneously healed. One child was healed of chilblains when it was gently pointed out to her that she should express more love, as the only circulation is the expression of love and truth.

When I first had the privilege of serving in a branch church error seemed to bind me with chains. I had been in bed, seemingly helpless, half an hour before I was due to serve, but by knowing that I was made in the image and likeness of

God and that all God's ideas are in their right place, I was able to fulfill my duties faithfully and well. Always when I have gone forward to serve I have been helped and healed. I wish to express gratitude to the practitioners, to my own family, and to the nurses who are students of Christian Science, who have all expressed such tender, loving care, which helped to sustain me in a time of great need.

When to mortal sense I have been struggling in darkness and have realized, as Mrs. Eddy says on page 394 of *Science and Health*, that mental energy "is the only real recuperative power," and when I have used this mental energy to hold consistently to the right idea about God and man, I have come out into the light rejoicing. For the foundation which class instruction has given me I am truly grateful; also for membership in The Mother Church and a branch church, and for the leaven of Truth at work in the world. We rejoice in our lecture season here, and also for the universal outlook which *The Christian Science Monitor* helps us to attain as we grow to appreciate it.—(Mrs.) Eileen Littler, Lindfield, Sydney, New South Wales, Australia.

WORDS are inadequate to express my gratitude for all the healings and blessings which Christian Science has brought into my life. It has indeed been proved to me that "man's extremity is God's opportunity." After I had exhausted every means of treatment which medical science had to offer over a period of three years, my case was pronounced incurable. This verdict left me very fearful and discouraged. It was at this point that I turned to Christian Science and requested treatment,

which was most lovingly given. It was a slow healing, but I am grateful that with each suggestion of error I was shown that more earnest, consecrated work was necessary to gain a clearer realization of the allness of God and the nothingness of error. Many unlovely traits of character were uncovered and corrected.

I am also most grateful for the healing which I experienced after my first visit to a practitioner. I had worn glasses for more than ten years and was told by a specialist that I was losing my sight. This healing was instantaneous. I removed my glasses on the way home from the practitioner's office and have never worn them since. This was thirteen years ago. I have been healed of pneumonia and severe headaches, and at the time of the passing on of some of my loved ones, this truth destroyed all grief and loneliness.

The antagonism expressed by members of my family, against what they believed Christian Science to be, was entirely overcome after my healings had taken place, and they, too, have been glad to study Christian Science and have received many blessings from it.

During the time I was receiving treatment, a new line of work was revealed to me through an advertisement which appeared in *The Christian Science Monitor*. I took the correspondence course which was advertised, just for the pleasure I thought I should derive therefrom, but I was being prepared for the next step. This has been a wonderful unfoldment and the working out of a business which I am carrying on in my home. Many times when I did not know how my equipment and supplies would be forthcoming, I had

proof of Love's ever-presence to provide my needs. It is indeed true that, as Mrs. Eddy states in *Science and Health* (p. 574), "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained un-awares."

I am most grateful to God; to Christ Jesus, the Way-showers; to our beloved Leader, Mary Baker Eddy; and to the practitioner, for her love and patience in pointing out the right way to me. I am grateful also for membership in The Mother Church and a branch church.—*(Miss) Margaret Rickmers, Cleveland Heights, Ohio.*

IN the world of human affairs, when one unburdens himself of his difficulties to a friend, that friend listens with sympathy, and if he knows any way out that will be helpful he is glad to call attention to it. The student of Christian Science is always willing to tell what confidence in God, as revealed through Christian Science, has done for him. The periodicals offer the giver a wide opportunity to bless others with what has blessed him. So I desire to relate something of what Science has done for me.

I came into Christian Science because it explained and clarified early religious training, and I learned that faith was confidence in God, born of a fuller and better knowledge of Him as a Father who has nothing but good for His children. I want to do full justice to my early religious training. I grew out of it; rather than turned away from it, through the more satisfying and helpful ministrations of Christian Science.

My first healing was the dissipation of a severe headache as I

grasped the teaching that the so-called material man is not the man of God's creation. Later a toothache disappeared through the help of another student. Christian Science was a rock of confidence and assurance in naval service in the South Atlantic during the entire period of the World War. And I attribute the fact that I passed through the so-called influenza epidemic untouched, carrying out my duties in constant contact with the epidemic in a crowded naval cruiser, to the absence of fear, due to Christian Science study.

Among my healings has been that of a series of boils. An apparent growth or lump on the back of the hand disappeared while I was laboring to overcome the attack of boils, and in the joy and confidence of the healing the boils disappeared. I was a heavy and continuous smoker and the desire remained for a long time, perhaps because no effort was made to overcome the habit. Then one day I was asked by a friend if I had given up smoking. "No," I answered. "I just asked because I had not seen you smoke for some time," was the reply. On reflection I added, "As well as I can recall, it is over a month since I have taken a smoke." So the habit gave me up, and the desire never returned. I know this was because of my continuously carrying on the study of Christian Science. I attribute a continuous, uniform state of good health to Christian Science.

The hardest problem to meet was the passing on of a very dear one. But I had gained too much to lose confidence in Science, and I knew that it was doing for me more than my former religion could.

Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 3): "Gratitude is much more than a verbal expression of thanks.

Action expresses more gratitude than speech." As a student of Christian Science I pray that I may demonstrate Christian Science—the Science of Christ and Christianity. Membership in The Mother Church and a branch church, and instruction from an authorized teacher of Christian Science, are much appreciated blessings.—*John C. Freeman, Jr., Seattle, Washington.*

I TRUST my testimony will help others to gain an understanding of God's power as taught in Christian Science. Over three years ago I was taken to the hospital with a very severe case of diabetes. The doctors gave up my case as incurable, and told my children they did not believe I could be brought home alive. However, I begged to be brought home. The doctors said I was not fit to leave the hospital, but they finally consented, and with God's power, as revealed through Christian Science, and with the help of a practitioner and my daughter, I have regained my health and have not been sick a day since. I am able to do all my work and study the Bible Lessons in the *Christian Science Quarterly*. I thank God every day for what He has done for me, as well as for many others. I am happy to be a member of The Mother Church and hope to become a member of a branch church.—(*Mrs.*) *Katie J. Swafford, Republic, Kansas.*

I wish to vouch for my mother's wonderful healing through Christian Science. Besides having a so-called diabetic rash over her body she had a severe hemorrhage of the brain. Doctors and nurses at the hospital said, after twenty-one days, that they could not do anything for her, but that she was unfit to go home. We

brought her home in an ambulance and had Christian Science treatment. She was on her feet and out in the garden in two weeks, and has been well ever since, and now relies only on God. We thank God for Mary Baker Eddy, and also for the Christian Science literature.

I cannot close this without mentioning a wonderful healing of asthma of several years' standing, which came to me about nine years ago and has been permanent. Once it returned in a light form, but was immediately overcome by my realizing that God is Life, Truth, and Love and does not cause His children to suffer. I thank the loving practitioners for their help and guidance through these dark places. I am very grateful that I am a member of The Mother Church.—(*Mrs.*) *Estie Emily Swafford Allen, Republic, Kansas.*

[Original testimony in German]

EIGHTEEN years ago I suddenly became very ill with nephritis and cardiac weakness and had to stay away from my work almost a year, for I could not seem to regain my strength, in spite of the sincere efforts of various doctors. These serious illnesses recurred in a similar guise every five years, until eight years ago, when things were so bad, to all appearances, that the doctors gave me up. That is, they said I should never again be able to take up my profession.

In my great despair, for my living depended upon the practice of my profession, I chanced to meet an old colleague who called my attention to Christian Science. At first I protested against it. Then, however, I said to myself, Since no doctor can do anything more for me I shall, as a last resort, just give it a trial. I went to a Christian Science practitioner,

who made it clear to me that my thought must be rightly guided to understand God, and that as His reflection I could not be sick. Under the guidance of this kind practitioner, I gradually came to have a better understanding of God, and one condition of sickness after another disappeared, including sciatica, from which I had suffered severely for many years. Cold baths, rowing, and swimming had been strictly forbidden by the doctors, but I can now do all these things without any fear of harming myself. I have been able to take up my work again and have become contented and joyous, through Christian Science.

I am grateful first of all to God, our Father; also to His Son, Christ Jesus, and to Mrs. Eddy, who shows us in her wonderful book, "Science and Health with Key to the Scriptures," the way to reach God. I am also deeply grateful to the practitioner for taking so much trouble to help me progress.—(Mrs.) Louise Marck-Lüders, *Berlin-Charlottenburg, Germany.*

I AM grateful to be able to testify to the healing and regenerative power of Christian Science. I have always been thankful for a healing of disease which took place about twenty years ago, although I did not take up the study of Christian Science at that time.

One of the many physical healings in our family which was outstanding was the disappearing overnight of a large growth on our little daughter's neck. Arrangements had been made to operate on the following day, but through the help of a practitioner this proved to be unnecessary.

Our family has experienced divine protection many times, also a con-

stant flow of supply during a period of seeming unemployment. Later, through the proper application of this same truth which heals, employment was found.

I am extremely grateful for the healing of grief and resentment caused by the passing on of my mother. It was after her passing that I began the study of Christian Science in earnest, and was healed of a nervous collapse. Following this came the destruction of the belief in sin and false appetites such as smoking and social drinking. Later I was freed from the need of wearing glasses.

Another healing which prompts much gratitude was one experienced by my husband, while we were on a vacation. My husband, who is not a Scientist, awoke one morning in the most excruciating pain from a so-called kidney stone attack. The helpful services of three physicians are gratefully acknowledged; however, their verdict was that a surgeon was the only one who could relieve him. Preparations were being made for him to enter the hospital. However, he said that I might call a practitioner. In answer to a long-distance call, help was lovingly given, and the next morning all trace of the error was gone and we were able to resume our trip home, my husband driving the car for hours with no ill effects.

To the contributors to the Christian Science periodicals I am especially grateful. Their higher understanding, proved by their articles, has helped me many times to carry on while in the throes of seeming discouragement. I humbly thank the practitioners who always give of their love and understanding.

The Board of Directors and the editors of all our literature are

deserving of much gratitude. I am grateful to be a member of a church that teaches in words and deeds the truth which Jesus taught, and which Mrs. Eddy was later inspired to give to the world. I hope through prayerful study of this truth to gain enough understanding so that I can live this religion and thus help others.—*(Mrs.) Muriel H. Engle, Worthington, Minnesota.*

WITH gratitude for all that Christian Science has done for me, I give the following testimony with the hope that it may encourage another who is seeking peace from constant fear.

When I first became interested in Christian Science, I had been having spells of extreme fear, seeming at first to arise from an abnormal fear of disease. However, they gradually became more frequent and I often could give no particular reason for them. Whether during work or recreation, my thought would be filled with an inexplainable dread and fear, and I would become sick and weak all over. I knew I could not, and would not, go on living much longer in that condition, and many times I thought of suicide as the only way out.

I shall always be grateful for the kindness and patience shown me by the practitioner during those dark days. Through her help and the growing understanding of God as Love and of what divine Love really is, these fears were finally overcome. This was not accomplished at once, but over a period of about two years. However, as my spiritual understanding of God became clearer, these fears became less frightening and less frequent, until they completely disappeared.

I have surely proved the truth of the Scriptural passages in I John: "There is no fear in love; but perfect love casteth out fear;" and, "He that feareth is not made perfect in love." These passages before had seemed difficult to understand, but now it has been proved that when we meditate on the love of Love, all fear vanishes.

I have had healings of peculiar nervous conditions, fatigue, severe headaches, colds, and a badly sprained arm; but I am most grateful for relief from mental torture and for the beautiful understanding which comes to us when we more fully comprehend what God is.

I should like to express my gratitude for Christ Jesus' loving example and for Mrs. Eddy's untiring efforts to help the world grasp the truth he introduced; also for membership in The Mother Church and in a branch church. It is a source of continual inspiration to know that in this seeming evil world, there is "a peculiar people, zealous of good works."—*(Miss) Virginia Rush Quinlen, Chicago, Illinois.*

I BEGAN the study of Christian Science several years ago, not for physical healing, but because of its beautiful, absolute, spiritual teaching, revealing truths I had hoped in vain to find in my former church. However, in a short time I was overjoyed to find that just through reading, accepting as true, and obeying what I understood of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was healed of the aftereffects of an operation performed a short time before our son was born.

With sincere gratitude I realized I had at last found the "pearl of great

price," and that the beautiful healings we read of throughout the Bible can be experienced here and now. The leaven of Truth was at work in our home. All of our Leader's writings were purchased and read and all of the literature subscribed for and read. In referring to one of the periodicals, Mrs. Eddy says that it "is designed to bring health and happiness to all households wherein it is permitted to enter" (Miscellaneous Writings, p. 262). Also, in the same book (p. 336) she says of divine Science, "Wherever one ray of its effulgence looks in upon the heart, behold a better man, woman, or child." So at once our home began to improve in every way. Fear, doubt, lack, sickness, and inharmony are being replaced with love, trust, plenty, health, and harmony.

One healing for which I am especially grateful was that of a very severe case of double pneumonia, when our son was very young. A doctor had been called in upon the insistence of a member of the family, and when it seemed that the child was passing on a Christian Science practitioner was called again and asked for help which was lovingly given, and in less than ten minutes the child was conscious and asked for food. The next day he was able to go out of doors, and went to Sunday school on the following Sunday.

My husband was instantly healed after more than forty-five minutes of exposure to carbon monoxide gas in a closed garage. There were no after-effects. We have been beautifully protected in accidents. In our home we have been healed of scarlet fever, measles, mumps, pink eye, whooping cough, fractured bones, tumorous growths, and many other ills which were never named. Christian Science

not only heals all our diseases, but corrects false characteristics.

Words can never express my gratitude for membership in The Mother Church and a branch church, especially for three years' work on *The Christian Science Monitor* Circulation Committee, also for the priceless privilege of class instruction.

For all these blessings that come to those who reach out for them we owe unbounded gratitude to our beloved Leader, who, through unselfish toil, love, and sacrifice gave this truth to the world.—(Mrs.) *Emma J. McLeod, Los Angeles, California.*

In the spring of 1918, as I had not regained my normal state of health following a major operation some six years previous, I became obsessed with a morbid fear of losing my son, a boy of eight years of age, who was frail and delicate and almost constantly under the care of physicians. At a seemingly critical time for him, I became very ill with yellow jaundice, pleurisy, and pneumonia, and was being attended by a physician. A friend came daily to my bedside, never discussing either the illness or a possible remedy. The condition became so critical that no medicines could be retained, so they were discontinued and my mother was told by the physician that only good nursing would save me. During the period of improvement I especially noticed much alleviation of distressing symptoms while the friend was present, and when I was able to sit up I missed her visits so much that I sent for her to inquire what she had that no one else had been able to give me. I truly felt the presence of the Christ. Much to my surprise I was told that she was a student of Christian Science. I began the earnest study of

Science at that time, and soon the child and I were both well and strong. Since then, there have been many healings, two of which I should like to relate.

One afternoon, upon leaving my work as librarian of a Christian Science Reading Room, I stepped from the pavement into a hole in the street, fell, and sprained my ankle badly. I was taken home by a friend who was a practitioner, but no specific work was done at this time. By six o'clock in the evening I was no longer able to put my foot to the floor, and for three hours experienced excruciating pain. I earnestly desired to obtain my freedom with my own knowledge of the truth, and turning to God prayerfully, I asked to be shown the truth I needed to know. The textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I was reading at that time, fell open to page 442 and I read these words: "Mortal Man, no longer sick and in prison, walked forth, his feet 'beautiful upon the mountains,' as of one 'that bringeth good tidings.'" Seeking more fully to understand its heavenly message, I read the foregoing sentence, which was, "Divine Love had cast out fear." I was instantly healed of all pain and was able to get up and walk with nothing to give evidence of the experience except the swelling and discoloration, which soon faded away.

At another time, while I was serving as a teacher in the Christian Science Sunday School, a very unsightly and at times painful growth appeared on my face. I asked for a leave of absence, which was granted me. At the same time I was substitute Reader, and coincident with my staying away from the class came the notification that I would be expected

to read the following Sunday. I immediately realized that fear, self-will, and false pride must go down under the light of Truth. I was in my appointed place on Sunday, having had during the week more of the blessed assurance of God's love and care under all circumstances, and before many days the growth fell from my face, not even leaving a scar. I am deeply grateful for the earnest work of a consecrated practitioner during this experience.

I am grateful to have found during the intervening years that God has been my Physician in sickness, my refuge in trouble, and my courage when the day seemed dark, bringing me joy for sadness. I am grateful for Truth as revealed by Mrs. Eddy to a waiting world, and for the Christian Science movement, whose activities are now reaching arms of love and healing around the world. I am grateful for membership in The Mother Church and a branch church, and for class instruction with its attendant blessings.—(Mrs.) Sadie Braly, Asheville, North Carolina.

It is with a deep sense of gratitude for Christian Science and for its Discoverer and Founder, Mary Baker Eddy, whose love for and fidelity to good enabled her to be the revelator of Truth to this age, that I send this testimony.

While traveling in a southern state, I met a friend whom I had not seen for some time. He told me that he had become a student of Christian Science and explained some of its teachings, reading at times from "Science and Health with Key to the Scriptures" by Mrs. Eddy. At the end of our visit, he remarked that if I would purchase a copy of Science and Health and study it, I would find it a profitable investment. Although

I was not in need of physical healing, what I had learned about Christian Science appealed to me as practical, something which would help me in my everyday life. I purchased a copy of *Science and Health*, a Bible, and a *Christian Science Quarterly*, and from that time on, much of my spare time was spent in the study of these books. The spiritual meaning seemed to come very slowly.

About four months later, I experienced a deep sense of resentment toward a friend of many years' standing who, I thought, had treated me very unfairly. There followed three or four sleepless nights, during which time I was torn between the desire to get even and the thought of forgiveness. Finally one night soon after I retired, these words of Jesus came into my mind, "I can of mine own self do nothing." Then I thought, I will leave it with God. At that instant these words, seeming to be written in light, appeared before me, filling the room with illumination: "God is Love." I was healed of all resentment toward this man. Compassion and love filled my thought. I had indeed touched the hem of Christ's garment, and a feeling of peace and joy indescribable filled my heart. The thought came to me that I should now be able to understand better what I read in the Bible and *Science and Health*. After a night of peaceful sleep, I opened the textbook and began to read. It was a new book; its pages were illumined, and I knew that Mrs. Eddy had discovered the Christ, Truth, which Jesus taught and practiced, and had given it to me and to all others who would accept it.

This experience took place twenty-two years ago, and since that time there has never been any doubt in my

mind as to the healing power of Christian Science when rightly applied.

This Science has been my only physician during these years. Prior to this experience I had tried to give up the use of tobacco through will power, but without success. Through the application of the truth, I was healed of all desire for it.

I am happy to be a member of The Mother Church and of a branch church, and to have received class instruction. I am grateful for the Board of Directors of The Mother Church, who are upholding our Leader's demonstration in its purity, and for all the faithful workers who are daily carrying this message of Truth to a waiting world.—*Wilmer Lyons, Kansas City, Missouri.*

"CHRISTIAN SCIENCE is always the most skilful surgeon," Mrs. Eddy has written on page 402 of *Science and Health with Key to the Scriptures*. "I am deeply grateful to have experienced the truth of the above statement.

One day, during my stay in India, I ran downstairs and fell on my right heel with the foot stretched across the edges of two stairs. The outer bone was broken just above the ankle and the ankle bones were dislocated, breaking through the flesh on the inner side of the leg. Immediately as the accident occurred came the voice of Truth, "God is all, there is naught beside Him." This gave me strength to drag myself as quickly as possible up two flights of stairs and down a long veranda, out of the public way of a hotel, to my room.

When I reached my couch I was almost overcome with faintness. As I sank back, I saw my bearer—my Indian servant—bending over me,

his kind face full of grief. This roused me. I did not want to burden the faithful fellow; so I strove more earnestly to obey our beloved Leader's injunction to "rise in the strength of Spirit to resist all that is unlike good" (*Science and Health*, p. 393). And with the desire to lift the burden of distress from my servant came the ability, for it brought to remembrance a text from the Bible which a lecturer had quoted and amplified in the first Christian Science lecture in Delhi. "The Lord is in his holy temple: let all the earth"—grief, pain, weakness—"keep silence before him." Immediately I felt as if I had been lifted out of darkness into the sunshine of God's dear love. I was renewed in strength, and a deep sense of peace and joy flowed into my consciousness and remained with me. I suffered no more.

Love indeed surrounded me. My friends expressed much tender affection and, knowing that I was a student of Christian Science, they gave me true sympathy in leaving me to place "radical reliance on Truth" (*Science and Health*, p. 167). Therefore, through the study of the Bible and *Science and Health*, the healing was manifested. No material means whatever were used.

I slept well that night and awakened the next morning to find that the ankle bones had moved back into place. The fractured bone was afterward found to have knitted perfectly. I went to bathe as usual, the first morning after the accident, moving to the bathroom with the help of a chair.

Having had no pain, I omitted to protect my thought against inflammation, as our beloved Leader, Mrs. Eddy, has advised in surgical cases (*ibid.*, p. 401). I discovered a short

time afterwards that my leg and foot had turned black. The shock was quickly dispelled by a happy laugh as I thought, "My bearer has black legs and that does not trouble him." Immediately I turned to the ever-presence of Truth and Love, and the lie vanished from consciousness and from the body, in spite of the fact that the heat of the atmosphere was rapidly increasing in intensity. Thus my life was saved.

A month later I was able to stand and read at a Christian Science service, in the absence of the First Reader. It was a proof to those present of the healing power of the ever-present Christ, Truth, and it caused others to become interested in Christian Science. Two or three weeks later, I suddenly walked. An Indian doctor, who is now a student of Christian Science, was present. He had previously examined my leg and foot and declared that it was a clear case of mental surgery. His eyes filled with tears of joy at the triumph of Truth over error.

On my return to England a few months afterwards, a London surgeon told me that such a complicated fracture would have taken two years to heal in the ordinary way. He saw that the healing was complete, and that I walked freely without a limp.

This is only one of the many blessings with which Christian Science has enriched my experience during the past thirty-four years. My heart is ever grateful to our beloved Leader, who, through her life of love and selflessness, rose to spiritual heights and discovered the Science of Jesus' lifework, which enabled her to give to the world Christian Science, whereby all may avail themselves of the Christ, Truth, our eternal Saviour.—(*Miss*) *Edith J Guthrie, London, England.*